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DESERET NEWS,

EXTRA,

CONTAINING

A Revelation on Celestial Marriage,

A REMARKABLE VISION,

TWO DISCOURSES, DELIVERED BY

PRESIDENT BRIGHAM YOUNG,

ONE DISCOURSE BY

ELDER ORSON PRATT;

REMARKS BY

ELDERS H. C. KIMBALL, JOHN TAYLOR, AND OTHERS.

—ALSO—

Minutes of a Conference of the Elders of the Church of Jesus Christ of Latter Day Saints, held in Great Salt Lake City, Utah Territory, August 29th, 1852, &c., &c.

Reprinted for G. P. BLEKING, St. Louis, Mo.

DESERET NEWS—EXTRA.

Great Salt Lake City, U. T., September [illegible]

A Special Conference of the Elders of the Church of Jesus Christ of Latter-Day Saints, assembled in the Tabernacle, Great Salt Lake City, August 28th, 1852, 10 *o'clock. A. M. pursuant to public notice.*

Present, the First Presidency, Brigham Young, Heber C. Kimball, Willard Richards.

Presiding Patriarch, John Smith.

Of the Twelve Apostles, Orson Pratt, John Taylor, Wilford Woodruff, Geo. A. Smith, Ezra T. Benson, Erastus Snow, and Franklin D. Richards.

Of the First Presidents of the Seventies, Joseph Young, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Jedediah M. Grant.

Presidency of High Priests quorum, John Young, Reynolds Cahoon, Geo. B. Wallace.

Presiding Bishop, Edward Hunter, and about two thousand elders.

Clerk of Conference, Thomas Bullock.

Reporter, G. D. Watt.

Called to order by Prest. Kimball.

The choir sung a Hymn. Prayer by elder Geo. A. Smith. Singing.

President Kimball presented the business of the conference in the following speech:

We have come together to-day, according to previous appointment, to hold a special conference to transact business, a month earlier than usual, inasmuch as there are elders to be selected to go to the nations of the earth and they want an earlier start than formerly. There will probably be elders chosen to go to the four quarters of the globe to transact business, preach the gospel, &c.

I recollect reading in one of the revelations in the Book of Doctrine and Covenants, where the Lord says, "If a man, inasmuch as he is an elder, has a desire in his heart to preach the Gospel, he it is that is called to preach the Gospel." On the other hand, the Scriptures or some of the other Revelations of God, say that many are called, but few are chosen; when a man has that desire in his heart he is called, but perhaps not a great many will be chosen to go forth and preach the Gospel.

I suppose you are all aware, by the information that we have received from our brethren the Apostles, who have lately returned from foreign missions, that the work of God has commenced in many nations of Europe, and upon the islands of the sea; still there are many nations where the Gospel door has not yet been opened in a direct way, though the foundation has been laid for the introduction of the Gospel among them, and [illegible] door has been opened to all nations [illegible] there are a great many [illegible] [illegible] been opened into the [illegible]

ing from this, that have you to be opened with the smaller keys.

I want to say one thing before we proceed to the business of calling and setting apart those who have to go from this place to the nations, this season; we have made a selection of a considerable number of elders to leave home and go abroad; this may be repugnant to the feelings of some; they may think it is a hazardous undertaking, but at the same time, to go now is nothing to compare with going out to preach the Gospel fifteen years ago, when they had to go not only without purse or scrip, but without any knowledge that there was a friend to take them by the hand when they arrived at their destination; now they cannot go to any part of the world, scarcely, but they will find themselves among the saints.

It is a pleasure to preach the truth, I will say, to those who love to do the will of the Father, as it was with Jesus Christ; for says he, Father, not my will but thine be done; I wish to know nothing but thy will, and that I will do until I spend my life. Did he not do this? He did. You require that same spirit and determination to carry out the same purpose; and I beg and beseech of you, brethren, you that shall be chosen, when you are elected, to go, if you don't live until you get to the United States; for when men are called and set apart to the ministry, to go to the nations of the earth, if they refuse to go it is death to them, that is, to their character as faithful elders in Israel; they go down and not up, backward and not forward. I merely speak of this from my own experience, for I have had one in this church of upwards of twenty years. I was raised up as it were with the prophet; I lived with him to the day of his death. As to our present prophets and elders, Br. Brigham Young, I have lived with, with him I have traveled, and with him I have suffered. I have eat and slept with him, and been by his side almost my whole life. I could say with propriety, and I can say it with truth, that Joseph Smith was a Prophet of God, a Seer, a revelator, an Apostle of Jesus, and was ordained directly under the hands of Peter, James, and John; and he died a Prophet, and Hyrum died a Patriarch of Jesus, a father in Israel.

Brother Brigham Young is the successor of Joseph Smith, and a better man never lived upon the earth, nor ever sought the interest of this people more fervently [illegible] night, and [illegible] years, than he has done. Did he not travel in the days of Joseph? He did, from the time he came into the church until the [illegible]

...ness business for the moment? No, not for a moment.

Jesus sought to do the will of his Father in Heaven; so it was our duty to do the will of Joseph; and now it is the duty of us all to do the will of Brother Brigam, for he reveals to us the will of God, which is his will. We will do his will as an elder, as a Prophet, as an Apostle of Jesus Christ, holding the same keys that Peter of old held, the same that Joseph Smith held as an Apostle. You all believe this, don't you, without an exception? Well, if this is your faith, if this is your determination, I want you should manifest it by raising your right hands, and saying AYE. [A dense forest of hands was the result of this call, and the spacious hall trembled when a simultaneous aye burst from the mouths of over 2,000 persons.] There it is, and it cannot be any other way.

I say to those who are elected to go on missions, go, *if you never return*, and commit what you have into the hands of God—your wives, your children, your brethren and your property. Let truth and righteousness be your motto, and don't go into the world for anything else but to preach the Gospel, build up the kingdom of God, and gather the sheep into the fold. You are sent out as shepherds to gather the sheep together, and remember that they are not your sheep, they belong to him that sends you; then don't make a choice of any of those sheep, *don't make selections before they are brought home and put into the fold*, you understand that. Amen.

Elder Geo. A. Smith said:

What has been said, brethren and sisters, is truly true. This kingdom of God has been built up by His distinguished blessings, and the exertion and energy of those whom God has called to bear it off. When men refuse to fulfil their callings, and magnify them in the proclamation of the fullness of the gospel to the nations of the earth, they certainly lay the foundation for their own ruin. When men, on the other hand, become so puffed up in their own estimation as to think that the kingdom of God could not roll forth without their mighty exertions, they fall into transgression; they are fools in Israel, and their greatness will perish like smoke.

The fact is, God has planned for us the best plans that could be imagined. He is determined to fill the nations with the seive of vanity, and he has placed us here on the edge of the mountains, where a little shaking of the winds will cause everything without weight, easily to slide off to the diggings; and in this way the work of sifting is going on daily, and hourly, and yearly, from time to time, according to the amount of the materials that happens to be thrown upon the sieve. It is not on all [illegible] many of us may be called upon to [illegible] other fields, to bear the message of the gospel of salvation to the nations of the earth; for this was one of the commandments of the prophet. He enjoined upon us that we preach the gospel to all nations; that we should send forth the word to all people; this responsibility has been laid upon the priesthood of the church, and they are required to fulfil this commandment.—There is not an elder, a priest, a teacher, or a member of this church but what bears a share of this responsibility.

The missions we will call for during this conference, are generally, not to be very long ones; probably from three to seven years will be as long as any man will be absent from his family. If any of the elders refuse to go, they may expect that their wives will not live with them; for there is not a Mormon sister who would live with a man a day, who would refuse to go on a mission. There is no other way for a man to save his family; and in order to save himself he must fulfil his calling, and magnify his priesthood in proclaiming the fulness of the gospel to the nations of the earth; and this, certainly, ought to be the greatest joy to the family of any man, who feels the importance of building up the kingdom, that he is actually considered worthy in these last days to be one of the number to go forth, as one of the horns of Joseph, to push the nations together, to gather out the honest in heart; to run for the prize which we all labor for.

I feel deeply interested in these matters, and hope and pray that all men who are called upon to go forth on missions to preach the gospel, may have the faith of the church upon their heads, and that they may lift up their voices in faith before the people, that the light of truth may be a lamp in their path, and that by their exertions, and the blessings of God, it may be lighted up in distant nations.

I recollect a little incident in history, that is told of William the conqueror. After he had been king in England twenty years, he became very corpulent. In consequence of a little joke upon his corpulency, by the French king, he declared war, and the declaration was made in these words: "tell my fair uncle I will pay him a visit, and I will bring along tapers enough to set all France on fire." You may suppose we are sending out but a few elders, probably not more than one hundred or one hundred and fifty; but we intend to continue the work; and send out elders enough to set the world on fire, spiritually.

Elder J. Taylor remarked:

Bro. George was talking about setting the world on fire. I think when the elders have traveled through the world as far as some of us have, and seen the rottenness and weakness of their institutions, the folly and corruption that everywhere prevail, they will find that it is pretty near time to the prophets have said,

for it to be burned up, and all its works. But I suppose it is necessary, before the world is burned up, that the good wheat should be saved, and gathered into the garner and prepare to take a fresh start in peopleing the earth, and placing affairs upon a proper foundation.

There is no person that reflects upon the condition of the world, as it now exists, but his heart must be pained, must be filled with sympathy for the inhabitants of the earth. I have gazed upon their proceedings myself; I have watched their follies, abominations, and corruptions; I have seen them with my own eyes, until I have wept over them. They seem to me to be regardless of God, heaven, hell, eternity, or anything else; and there are thousands and tens of thousands, and millions of people upon the continent of Europe, that would like no better employment, than to go into deadly combat, and destroy one another.

The people talk about how corrupt we, the Latter Day Saints, are. If all they say about us be true, it is only a tithing of what you will find in the world. I have told them to look at home; to examine their own firesides, and they would find plenty of corruption and abomination. They are living without God in the world; without hope; and they are dying without hope; consequently they are careless, profligate and reckless.

The Lord has shone upon us; he has lit up a candle of intelligence in our souls; has imparted to us the principles of eternal truth; opened the heavens, and sent his holy angel to put us in possession of principles that will exalt us in the scale of intelligence among men, and raise us up to be associates of the Gods in the eternal worlds.

Then shall we, who have thus been blessed with the visions of eternity; with light and intelligence; we who are filled with the spirit of God burning in our hearts; who have gazed upon the hidden things of eternity, and contemplated the purposes of God in their majesty and glory; I say, shall we shrink from the task of going forth to snatch these fallen sons of men from everlasting burning? Should we refuse to do so, it would testify that we had not a single spark of humanity in our bosoms, and were not fit to live in the world; much less to associate with the Gods in the eternal worlds.

I know you have a desire to do these things; but I will tell you, there are many things that are calculated to try the feelings of men.

Those who have to go out, have to put their noses to the grindstone and keep it there, and let them grind at it, and not murmur a word, and then, before it is healed, put it there again, and bear it all the time, and go along without saying anything, for you know it is a sin in the religion we profess. You need not attempt to go without faith in God, and you will have need of all the wisdom and intelligence you can command. You cannot go and convert the world all at once, for it is too far sunken in folly and vice. This reminds me of a dream a brother had in France. He said he thought he was trying to kindle a fire on the seashore; every time he attempted to light it, a wave came, and rolled over it, and he could hardly accomplish it until the tide began to recede, and then he considered he would build up a fire when the wood got dry.

You need not think of going abroad into the world, and going, as the Methodists sing, "on flowery beds of ease," for a great many consider you as impostors; and as a general thing you are looked upon as suspicious characters, to say the least of it; and you will be closely watched. If you go to those foreign nations, your footsteps will be traced; no matter how privately you may make your entrance, or how privately you may take your departure; it will all be known to the police authorities, and they can give all the information required, touching your movements.

It was not more than ten minutes after I had taken the cab and started to the railway station to take my last departure from France, when one of the High Police came to inquire after me. The gentleman with whom I stayed was a very affectionate friend to me, and he kept the police in conversation for two hours, speaking very highly of me; he told them I was a respectable, high-minded man, &c.—The police told him of every place I had been at since I came to Paris; when I came to France; what hotel I staid in, and when I went to England, and how long I staid there; when I went to Germany, and how long I staid there; what books I had printed, &c., &c. He gave my friend a most minute account of every step I had taken, and all this is recorded in the books of the police. They have a congress of police among the nations of Europe, by which they can transmit information about every person who appears as a public character in any of those nations.

This is the way you will be watched. If you go to any of these nations, it will be necessary for you to use the greatest wisdom and prudence; and that you should pray to God to guard you in all things.

This police authority did not come after me until I had finished my work. I suppose they would not have injured me for I had broken no law; but this is their policy, with it we have nothing to do, and I should recommend you strictly to obey all police regulations, and never interfere with any national, civil or police institutions, or regulations. I suppose they might have telegraphed after me if they wished; but I took another course, and left even knowing that they were after me; I was

...ed to go to a little steamer ... and I attended the whole concern, and ... in France a week longer, and they knew ... about me. I was out of their track ... of sale. The Lord blessed me, and ... a blessed as saints in those nations, ... anywhere else.

You may talk about difficulties, and what you have passed through here and there; but ... should not be men, if we did not have difficulties to meet with; and we always feel much better when we have conquered them.

This is the difference between us and the world—they meet with difficulties, and they smash down under them; while we ride over them, and become victorious. This is the reason why there are so many institutions among the Gentiles that come to nought—they meet with difficulties, and fall before them; we meet with the same, but we have a God at the helm and we triumph over them.

Another elder and myself stayed in a hotel in a small town for about a week—the landlord of which was an infidel. After we had been there two or three days, I told the landlord I was a religious man; he replied, "Oh, you are religious, are you? Religion is a pack of nonsense." I told him I cared as little about most of the religion of christendom as he did; but the one I believed in, I told him, would benefit both body and soul, in time and eternity. I talked to him a little about it, and he began to feel much interested.

I told him about the success and prosperity that attended our works: and finally he said, I don't know but I will sell out and go to America, for I am tired of France. I said, I will tell you where you will find a first rate place to settle down in that country; and directed him to Iowa. He spoke to an elder that was with him, after I had gone away, and said, "I don't like the way Mr. Taylor speaks to me." Why? said the elder. "He speaks as though he wants to push me off on one side somewhere, and I want to go where he is, if you have got the right religion, and had I found this, I should have been a religious man."

I talked to another gentleman who came in, who wanted to be introduced to me—a man of good education, and talked the English language as well as I did. We talked about everything, almost, until religion came on in the conversation. When I was preparing to leave, the gentleman said, "O Mr. Taylor, I wish you would stay three or four days more here, and I will introduce you to a number of my friends, and there is a gentleman living in a castle not far from here, I will introduce you to him." They felt as sorry to see me going away as though I had stayed with them a month. We were more than a week at the inn, and they were very good to us, and gave us the best they had in the house.

You will see many such things as these. I could have introduced the gospel in the whole of that country, had I had time. You will find that the Spirit of the Lord will go before you, and prepare the way. I had men come to me and say, God bless you; you are the man I dreamed about. That is the kind feeling that operates upon the people in those parts, as well as in other parts of the world, the Spirit of the Lord goes before his servants.

I recollect associating with some medical professors, American gentlemen, who had come to Paris for the purpose of attending medical lectures, &c., at *l'Ecole de Medicine*, and visiting the hospitals; and though we were Mormons, they were glad to have our society, and seemed to feel a desire to associate with us. We talked Mormonism to them and many other things.

These men came there, remained two or three months, and went away; nobody cared anything about them, only just as much as they paid their way, and that was all. We went there and planted the gospel in the hearts of the people; and they feel as all other people do who are members of this church; the Spirit of God was with them, and we could rejoice in the bosom of our friends, and talk of the things of God, and the blessings he gives to his people. I looked at these doctors, and I said to myself, you poor, miserable creatures; you wander round the world, without the Spirit and blessings of God, and nobody cares for you, whether you live or die; while we come here, to plant the standard of truth in the hearts of the people, and can rejoice with them in its blessings.

If any of you go into those countries, you will find as warm hearted people as you will find anywhere else. Brothers F. D. Richards and E. Snow can bear testimony of this. The gospel has the same effect in their hearts, as it has in yours. I won't occupy your time further. May God bless you in the name of Jesus; amen.

Elder Ezra T. Benson said:

I feel thankful for the privilege to occupy a few moments at this conference, and to give my testimony concerning the work of the Lord in these last days.

I feel thankful that we are here, and that we are blessed with the spirit of truth, which is one of the greatest blessings in the kingdom of God. When we have the spirit of truth dwelling in our hearts, we are ready, and not only ready but willing to do the things that is required at our hands.

We have been hearing this morning, that there are many that will be called to go to the nations of the earth. I feel that I can say that there is not an individual that will be called upon, if he has the spirit of the Lord, to do [illegible] in his heart, but what will respond to the call with all his soul; he will feel it [illegible]

God and his brethren that he is worthy to be called of the Lord a high and holy calling as to be a messenger of salvation; for I do solemnly know by experience, that there is no calling under the heavens among the children of men that is so desirable, and so great as to go and preach this gospel.

If a man will magnify his priesthood he can do more in one hour in the vineyard, preaching the gospel, and gathering the saints in one if he is sent to do so, than he can do here in two, laboring with his hands for himself, for his family, and for the kingdom of God on the earth. For it is impossible for us to retain the spirit of God—it is impossible for us to love the Lord, or even to keep in good fellowship with this people, unless we do as we are told. Inasmuch as there are honest people in the earth, scattered among the nations, is it pleasing in the sight of God for us to sit down here (unless we are commanded to do so,) and refuse to give them the truth? It is perfectly right to tarry here, and prepare for the saints who are gathering, unless we are commanded otherwise.

I wish to say a few words to those who shall be called upon to go to the nations. The time is now, I feel persuaded of it, for us, elders in Israel, to work while the day lasts,—to work while there is time and opportunity—while God is softening the hearts of the people; now is the time for the elders to visit the nations, and tell them what they know concerning this great work in the last days; and when we do well for the kingdom of God, we do well for ourselves; when we do well for the people among the nations of the earth, we do well for ourselves; if we go and do as we are told, and that is, to preach what we actually know, and verily believe.

If it be possible, point out one man, an elder in this church, who has gone out to preach the gospel, and has been faithful in the Kingdom of God, that has not been blessed, and his family has been blessed. There is not an instance on the records of this church, showing where a man has gone forth to proclaim the truth, that he has not been blessed. The opposite is the case: they have always returned home rejoicing, with their hearts filled with the love of God. Well then, brethren, let us go, if we are called upon, and proclaim the good news, that God is doing a great work in the valleys of the mountains; that God has called his prophet, his apostles, and other servants to proclaim the glad tidings to the children of men, to those who sit in darkness, and the shadow of death.

We have the name of being the best feeling people on the face of the earth; and I will tell you furthermore, we just have the name of being the best people there is in the world; and the time is not far distant when the nations will send for counsel at the feet of the servants of God. Why? Because we possess wisdom at the hand of God; because we are led by the revelations of Jesus Christ; because we live humble, and are honest before God, and he will pour out his blessings upon us, beside, to enlighten our minds, and give us visions and revelations, so that we cannot be led astray. I know this from the testimony that I receive.

I can bear testimony that God has been with me. Why? Because I have gone and done just as I have been told. It is because it was my determination, my will, and my desire to do the thing I was sent to do. We had a little to do with mobs it is true. They undertook to mob me a little, and Brd. Grant said, when he heard of it in Washington, he was glad of it. [A voice in the stand, "and so was I."] I was too, because I felt when they came trying to mob me, and seek my life, I was better than they were; if I had not been, they would not have tried to destroy me from the earth. They ran me into bro. Farnsworth's potato hole; to be sure, I ran in there, and thought it was a first rate place to hide; I staid there a couple of hours, and reasoned upon mobs, upon the things of the kingdom, and called upon my Father in heaven, by the authority of the holy priesthood, and I felt as though I could whip all the mobs in Missouri, if it had been wisdom to do so, and the best course for me to take, I would have gone out and whipped the whole posse of them. [A voice from the stand, "yes, after they had all gone away."]

Many in Kanesville wanted me to wrestle with them. I said, I don't wrestle with any except from Salt Lake; but I can tap you on the head, as I would a little boy, if that will do you any good; but when I see a man from Salt Lake full of good works, I consider it an honor to wrestle with a man of that class; but I don't have anything to do with the low degenerated characters who do nothing else but wrestle and gamble; but I said if you don't believe I can wrestle, try me, and I will put you up a few times. They thought I was a very stout man, and it passed off just as well as though I had tried my dexterity upon them.

To close up the whole matter, I feel thankful to God that I am here; I am blessed, and the people here, and those are on the road, will also be blessed.

Now is the time for the elders to go forth and preach the gospel; the Lord will soften the hearts of the people; and if mobs are stirred up, it is all for the good of the saints.

When saints begin to grin and show their teeth, you may know there are enemies not far off. Only put your trust in God, and he will keep you, and preserve you as in the hollow of his hand. Be comforted, brethren, when you go to the nations of the earth, for you are

[illegible] is just as necessary for one to keep [illegible] as it is for them to live humble and pray, go there; for satan is not dead yet, my brother Brigham says he is glad of it. It is necessary he should live on the earth a little while longer, to stir up the saints by way of remembrance of the covenants they have made, and I have become perfectly reconciled concerning the things of the kingdom, and am so from day to day.

Let God do as he pleases, and call whom he pleases, and send whom he pleases abroad, and call whom he pleases to remain at home, to all the keeping of his commandments, and one station is as honorable as the other. If a man is told to tarry at home, he is as honorable as that messenger who is going to the nations of the earth. But if we sit down and consult the natural man, consult our own private feelings, and say here is my poor wife, here are my children, and there is my farm that I have earned with my own hands; I know how I came by my hard earned property; how can I go and preach under these circumstances, all my property and all my fair expectations will be knocked into pie. Suppose they are, let them all go; there is plenty more farms, and everything else; we are in the world, and it is filled with the elements, and we have the keys and the power to work and organize them, make them honorable, and contribute to our happiness and earthly comfort.

What is there more honorable than to carry a message of the gospel from this people? You have the prayers and the faith of your brethren, the prayers and the faith of the whole priesthood. Who is there that cannot go and do good under these circumstances? If there are any such men, they are not fit to live upon the earth. If a man is not fit to tarry at home, he is not fit to send abroad, and if he is not fit to send abroad he is not fit tarry among the people of God, only to be a scourge and a stumbling block to them.

Then let us rejoice; and if I should give way to my feelings, I should shout glory, hallelujah! and I would call upon every individual to feel that the great God is with them, and he is your Father, and you are his sons and daughters, and have a right to the legacy of eternal life; and not be bowed down in your minds, and say, I don't know, I am afraid I am not worthy to go preaching, if you get the testimony of the Spirit of the Lord, you belong to the great family of God; and if you have the testimony of Jesus abiding in your heart, you may rejoice all the day long.

Have we anything to fear? No! What did the President say the other day? He said, he had not anything to fear; but if he should have any fears, it would be that this people would sit down and lull themselves to sleep and forget the kingdom of God. Can a man do this whom he finds the Spirit of truth in his heart? No! He will long to go to the nations of the earth, and be willing to be handled like the clay in the hands of the potter. We do not care what his testimony or knowledge has been; it is the abiding witness we want from day to day; it is that which carries a man safe through, according to my experience; it is then that we have no need to fear.

In the days of Nauvoo there were fears; there was death. The people were afraid this thing and the other would be wrong; that bro. Joseph would get wrong; that we should have to submit to principles and doctrines, contrary to the doctrines of Jesus Christ, &c. From the experience we have already had in the kingdom of God, has any person a right, now, to such fears, or such a thought for a moment? No. He knows that the principles that have been taught by the Prophet Joseph, brother Brigham, Heber, and Willard, and by every good man in this church, are correct principles; and that these men have been borne off triumphantly over every trial and difficulty they have been called to pass through. The elders therefore, can go to the nations with their consciences as clear as drifting snow, and with the satisfaction that all is right in Zion, and that we are led by the best men upon the face of this earth. Are you afraid to bear this testimony to this perverse generation? No.—The Spirit of the Lord will back you up and put to silence the slanderers in the Gentile world. I have known it by experience; I have not been insulted in any congregation, when I have taught the principles of God as they are taught in the valleys of the mountains; every dog has been obliged to close his mouth, and has not even dared to exhibit his teeth.

All is right, all is glorious; Mormonism will continue, should it come hot or cold; should it blow high or low, for God sustains it. When you feel so, brethren, you feel right; you feel strong, and ready to combat with your enemies; right is written upon your commissions; you are mighty in the right to do right; so that you are perfectly willing that all the devils in hell should know your works; that God, angels and your brethren should know; and when you are called home, you will return like lions in strength; you will feel well; you will feel blessed.

While you are gone prayers are ascending in your behalf, and in the behalf of your families; and every blessing you need is poured out abundantly upon you, and your hearts are filled with gladness.

This is the way to live in the midst of the saints in the world; and when the bowels of hell are moved with wrath against you, and devils belch out their fury, you are then ready to withstand them. Suppose bro. Taylor had

been guilty of any wickedness to the traveling the whole country would have known it. Just as it is in the U. S. or anywhere else; if a man does not do right, but intends to feed his passion and carnal appetite, it would be better for him to turn round and say, brethren, good by to Mormonism.

...not hide anything from God's Spir... you his servants. I know this to be ... Then let us put the rough and ready side out, and let the word be, Come on, all hands, and build up the kingdom of God. This is my determination; and if God will give me strength and wisdom, and the good blessings of my brethren, it is my determination to shape my affairs so, that when I go away, I can be gone any length of time, and not be like the man who went upon the Indian expedition in Utah,—he had not got fairly started, before he wanted to return. What's the matter? O dear, I have married me a wife, and cannot go.

I am glad in my heart, and I say God bless brothers Brigham, Heber, and Willard; they are the counsel of heaven to this people and I mean to honor them in the earth, wherever I go, and I would preach down in the bowels of hell the same as I do here and not be ashamed of it. My story all the time is Hurrah for Mormonism!

There is a jolly lot of fellows coming on from Kanesville and other places; eight or ten thousand Mormons will come here this season. They are a good people. Are the good brethren and sisters here thinking about it? Are they willing to take them by the hand and say, brother, sister, come to my house, and I will make you welcome to this or to that—to comfort their hearts after the toils of such a journey? They are a good people; as good a people as you are, and just as willing to be counselled. My heart yearns after them, and I want you to feel after them likewise, by rendering them all the assistance in your power, until they are comfortably located.

I only throw out these few hints, that you may be prepared to act, when you receive the proper instructions from your President.—There are musicians coming, who perform upon almost all kinds of musical instruments; the lame are coming; the blind, and the widows, and the fatherless. I did not stop to make any selections; but I said, come on, all of you. We have among them big men and little men, big women and little women; grandfathers and grandmothers; and for ought I know, great grandfathers, and great grandmothers, but if they are not, they will be when they get here, for we have the name of raising the most children, and the best on the earth, and it will be very curious if we do not carry out what they all say we are guilty of.

I told them in Pottawattamie, that we want-ed good men to mingle with the ... ...ans, ...ans to preach to a people who wish to do good to their fellow men, and be saved in the kingdom of God; and if you are not willing to obey the gospel, and build up the kingdom, you cannot stand among this people; for God intends to raise up a holy race before him in the last days, to do his will in all things. After we have warned the nations, we will return home and raise a holy posterity before the Lord; therefore we want good men, and praying men; for I have no confidence in any man who does not pray. It is as much as I can do to live, and pray all the time, and after all, I suppose I may say, like the good old Methodist, I leave undone those things I ought to do, and do the things I ought not. I do not feel that I have any animosity in my heart, to any man on earth; if a man will be my enemy, and is determined to be, all I ask of him is to keep out of my way, I will not injure him, but let him get all the glory and exaltation he can, and I will not throw the ashes of a rye straw in his path.

I can feel sensibly, that there has been an increase of union and faith among the people here, since I left here last fall, it is either in me, or in you. (A voice in the stand, it is in both.) It is in both, brother Brigham says.—Let this union and this faith continue to increase, until we are brought into the presence of our God; and may this be the happy lot of us all, amen.

President Young remarked:

The morning is far spent, but before we close the morning service, I would like to present before the Conference the names of a few elders who have been selected to take missions.

I suppose the brethren understand the object of this special Conference; it is for the purpose of transacting business pertaining to foreign missions, and of giving to the brethren an opportunity to cross the plains before the cold weather. We shall send them out from this Conference.

I wish to say to the brethren, I am thankful, and I rejoice in the Lord my Savior, for his choice blessings which we enjoy. It was observed by bro. Benson, that bro. Brigham has but one fear concerning this people; it is true.

I do not fear all the devils in hell, or all the mobs that could be raised; but, if I have any fear, it is upon this ground, that the people, in their blessings, should forget the Lord their God. I do not say that this is the case with this people, but if there is danger to be anticipated, it is in the slackness of the people to remember the Lord when the fostering hand of providence is pouring out blessings upon them, and round about them, all the day long.

This has been in former times, when the blessings of the Lord have been poured out upon the people. It is written in the Bible concerning ancient Israel, that they got fat and kicked

...the Lord their God. You may endeavor to...
...as you please; they forget...
...and hasten to flee in the wisdom of...
They forget their prayers, and the devil...
...and they fall...
...into a covetous, carnal spirit, and become like the rest of the world.

This is the only ground on which I would fear, were I to entertain any. As I have...
...and the same I can say again, it is...
...late in the day for this people, ever to be cast off, or disowned by the Lord. The work the Lord promised to do is too nigh accomplished, and he has promised to make a short work on the earth. This work has some time since commenced, and if any of the people will not serve their God, and do the work he has given them to do, they will be remembered of the way and that speedily. It is too late in the day for this people to apostatize, and the priesthood to be taken again from the earth; so there is not much ground for fears even in this respect.

A few words to the elders of Israel with regard to the building up of the kingdom of God. Suppose every man who has wanted to go out to preach, (and almost every elder has wanted to go,) suppose they had all gone six years ago last fall, and left Nauvoo entirely destitute of elders, and attended diligently to preaching, up to this time. Would there have been a place prepared for the gathering of the saints from all the world? No. There would have been no place for the elders to gather them to; there would have been no standard reared or rallying point for the people. Do you preach the gathering of Israel and the redemption of Zion? Yes, do and when you had got through this, and found all the rest had been neglected, what would be the situation of the elders of Israel? Their mouths would be closed up and sealed; they would not have any more influence among the people, than those doctors and philosophers in France, spoken of by elder Taylor; they came, they tarried, and if they paid for what they had it was all right; they went and no person cared for them, or sought after them; it would have been the same with the elders of this church.

The whole machinery is in operation and complete, that when the elders go forth to preach the gospel, every man carries with him a two-edged sword; pierces the hearts of the people by the spirit of the gospel which he goes to proclaim; but if the work is in progress only in part, his sword is blunted at once; it has no edge; it is incomplete, and does not pierce the hearts of the people, consequently he had better have stayed at home.

Why I make these remarks is, that we may understand that unless this work is in progress as a whole, it is not complete, we are found wanting, and not prepared to do the work we have called and sent to do. Now it is just as necessary for us to...
...valleys, and build houses, make farms, open school houses, rear up places of worship, and prepare for the gathering of Israel, as it is to go and preach, or labor to influence them to gather. The one is just as honorable, and as acceptable in the sight of God, as the other; and those that labor faithfully at home...
...with those that labor abroad. Those who are selected to remain home, receive as those who are selected to go abroad.

It is unnecessary for me, for any of the Twelve, or for any of my brethren to give us here to preach to the others, to infuse the spirit of preaching in them, for we have had to hold them back with a cable rope, as it were, to keep them from going to preach. There is no lack of the spirit of the gospel in the elders of Israel, for we have been teased all the time to give them permission to go out and give vent to the spirit within them; but had we listened to them, you and I would not have had this commodious house to preach in this day. All the elders would have been off preaching, and there would not have been enough left to have made the women and children comfortable.

What is to be done? Obey council. They do, and how far? Enough to scare the whole world. Look at the spirit that is in the midst of this people, and that overshadows them. What influence does this have upon the nations of the earth? It fills them with terror and awe, and when they reflect, and reason, it fills them with astonishment, that there is a people on the earth, in the present confused revolutionary state of the nations, that will hearken to council and be of one heart and one mind, they are filled with fear and astonishment, and they dread the union that is among this people more than they dread the Lord Almighty upon his throne. This is a pretty positive proof that this people are willing to hearken to the counsels of heaven.

Bro. Benson proclaims in our hearing that this spirit has increased since he left here last fall. It has, and I expect it has grown in his own bosom; it has in mine. What do you think about it yourselves, brethren, would you not be ready also to acknowledge that the same spirit is increasing in your bosoms, a spirit of love and union, and of faith in your calling? I think there are a great many who can say, and say it truly, that the Spirit of the Lord has greatly increased in their hearts for six or eight months past, or for a year; were it not so, we should not be found growing in the knowledge of the truth. This is our labor, our business, and our calling to grow in grace, and in knowledge, from day to day, and from year to year.

I wish to say to this congregation that I wish them to say to the families of the brethren...

who are not here to-day, and I would like to be instrumental of some value to hear of, when our brethren who are on the plains; come with their families into this city, or into any of the settlements of the Latter Day Saints, sit down and calmly make a calculation in your own hearts, how you would wish a neighborhood of Latter Day Saints to receive you, if you had been journeying across the plains this season. Ponder it over in your minds, and place yourselves in the situation of a pilgrim traveling across the plains, and after a hard and fatiguing summer's work, have we have got home; imagine yourselves at the doors of your brethren who have plenty. Here are their gardens greening with the abundance of the products of the earth, with potatoes, beets, and cabbage; here is milk and butter, and fine flour in great quantities; here are tomatoes and garden vegetables of every description; now you say I have got home to my brother's door, and he has got plenty. What would you wish these brethren to do to you? Ask that same question to your neighbors, and get them to answer it. I can tell you what you would they should do to you; you would wish them to say, come brother, or sister into my garden, and help yourselves to sage garden sauce; walk in here, and take and eat and make yourselves glad. And if they turn round and say, brother, how shall I pay you for what I get; then you cannot hear that, for it is something that is altogether out of the question? The Lord gave it to me, now come and help me to eat it. That do to the emigrant saints, every one of you. I know it is the will of the Lord you should do it; and I know if he should speak to you himself, he would tell you the same thing. I tell you just as it is, and that is just as good precisely, as though another came and told you. Then the brethren will feel joyful; their hearts will be made glad; and they will know that you are actually growing in the knowledge of the truth.

There are a great many coming; bro. Benson says all are coming, even the great grand-daddies and great grand-mammies, uncles and aunts all are coming, and I am glad of it; I rejoice, for it puts us in a position that we can send out elders from this place into all the world; whereas, before, our circumstances needed all the men we had here to prepare for the gathering of the Saints. Now the time has come that we can send out our little parties to gather up Israel, and preach the gospel to the nations before the end comes.

The reports we have heard from our brethren are favorable, cheering and rejoicing to every heart. Those who are coming from the Islands of the sea, and from the old countries, where the elders have been sent, those from Pottawatomie and the States are coming home; for the present this is the place of gathering; here the standard is reared for the Latter Day Saints, from all nations that they may repent and flee from this place, and fill up other places until all the continent of America, which is the land of Zion, shall be peopled with the saints of the Most High.

Question. When will we prove hard to the sons of men?

Answer. Not until the Lord commands his people; and it is just as much as you and I can do to get ready to go, when he does command us.

Bro. Benson and Grant have been commended by their ministers. Bro. Benson says most of the brethren were glad when he was united. I was glad of it; for every rumbling difficulty will add glory upon the heads of the humble, faithful and, contrite in heart, it serves to prove and give them experience. It shows them the contrast between the one and the other; all this is preparatory for the saints to enter into their rest, and for the wicked to receive their punishment. Bro. Benson has been successful; and I thank the Lord Almighty, that he turned the fiery hose last fall, and caused a tremendious commotion among the political elements, earthquakes, thundering and lightning above and below the earth, with great excitement, this gathered a great many voters when if it had been fair weather all the time. This clashing and noise of the elements stirred up the people in Pottawatomie, and then they wanted to go to the mountains; like bro. George A. Smith in the latter days of Nauvoo, he wanted to go to the mountains, or to California, or Oregon; he was not very particular; what for? Simply because he was obliged to go somewhere. The saints who are coming now from Pottawatomie, were obliged to leave for the valleys of the mountains, why? Because they had to run somewhere. Do you suppose I am sorry because of persecution? No! I never was in my life; but I have thanked God a thousand times that the devil is not yet bound, for if he had been the saints would have gone to sleep; and if there could be such a thing, they would have been blasted out of existence, with all their intelligence, and the earth have received them into its bowels. Light, knowledge, truth, wickedness of every kind, the works of the Almighty, and the works of the devil, all combine to roll on the great work that the Lord Jesus Christ is doing upon the earth, every person and power in their own order.

I do not wish to detain the congregation longer this morning; bro. Kimball sat before you the object of the meeting, and I have hinted at it. We will now read over a few names that we have selected. May the Lord God of Israel bless you, in the name of Jesus Christ, Amen.

The clerk read 28 names of individuals who had been proposed to foreign missions.

Singing.—Benediction by Geo. A. Smith.

Adjourned for 1 1-2 hour.

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2 P. M.

Conference called to order by Pres. Young. Singing. Prayer by Pres. J. Young. Singing.

The following elders were then appointed to their several missions:

ENGLAND—ENGLAND.

Daniel Spencer	William Glover
Charles A. Harper	Edward Martin
Isaac Allred	Levi S. Riter
John Van Cott	John L. Farmer
Moses Atherton	Robert Cook
Chauncey G. Webb	John Dexter
Charles Smith	William Crosby
Spencer S. Kay	William Pratt
David Dean	John G. Kay

	Wm. Pentwood	
	James Brown	
	Reuben D. Hunter	
	Hosea Thurston	
	John Fenton	
	Alpheus Cutler	
	John Kay	
	Wm. Gardner	
IRELAND.		
	John McDonald	
WALES.		
	Thomas Jeremy	Daniel Daniels
FRANCE.		
	Andrew D. Lamoreaux	
GERMANY.		
	Jacob F Secrist	
	Wm Taylor	
CAPITAL OF PENNSYLVANIA.		
	Jesse D. Bullock	Moses Clawson
NEWFOUNDLAND.		
	Orrin P. Rockwell	
PENINSULA.		
	George Berry,	
GIBRALTER.		
	Nathan T Porter	
INDIA.—HINDOSTAN.		
	Robert Skelton	
	Wm Fotheringham	
	Wm. F Cooper	
	Truman Leonard	
SIAM.		
	Pierce Pitchlynn	
OHIO.		
	Chapman Duncan	
AFRICA.—Cape of Good Hope.		
	Wm Walker	
AMERICA.—NOVA SCOTIA & BRITISH PROVINCES.		
	Benjamin F Mitchell	
	Joseph Millet	
WEST INDIES.		
	Alfred D Lambson	
	Aaron Farr	
BRITISH GUIANA.		
	Elijah Thomas	
TEXAS.		
	Wm. Camp	Washington Jolly
NEW ORLEANS.		
	[illegible] Brown	
ST. LOUIS.		
	Reuben D. Hedrick	
IOWA.		
	Daniel Miller	
WASHINGTON CITY.		
	Orson Pratt	
AUSTRALIA.		
	Paul Smith	
	James Graham	
	John S Eldredge	
	Abraham P. Dowdle	
SANDWICH ISLANDS.		
	Thomas Lawson	
	Nathan Tanner	
	Reddick N Allred	
	Reddin A Allred	

Elder O. Pratt said;

The congregation have seen manifested the disappointment of those brethren who have been appointed to go on their respective missions. If it be the minds of this assembly that all of these brethren whose names have been read shall fulfil their several appointments, you will manifest it by the uplifted hand. [The manifestation was unanimous.]

I will make a few observations by permission. When I see so many of my brethren feeling a desire to go to the nations, to different parts of the earth, it truly is a cause of great rejoicing to my heart. When I read occasionally letters still coming to hand that are published in the Millennial Star in regard to the spread of the work among the different nations, it is a cause of joy to me which is indescribable. And when I see the devotion going forth to the different nations, I feel most first as though I wanted to go to all those different places at the same time myself, to go with my brethren and be instrumental with you in trying to build up this kingdom among the nations. There is certainly no work in which the servants of God can be engaged, that is so pleasing and joyful to the mind, as to be engaged in the work of the holy ministry, in trying to persuade the honest in heart among the nations to receive the truth.

This generation has been calling a long time for miracles, but one of the greatest miracles in the last days, to my estimation, is the fact, that scores and hundreds of the missionaries of the Latter Day Saints, are traversing the globe, going from nation to nation, upon the principle that the ancient Apostles traveled, namely, "without purse or scrip." Is not that a miracle? Has there any such thing happened before, for many generations, as people travelling over the whole earth, starting from their homes without purse or scrip? If you should go upon your own business, and the Lord had not a hand in the matter, it would be nine chances out of ten, if you did not perish before you returned: and perhaps, nine chances out of ten, if you ever obtained means to accomplish your journey, and pay your passage from place to place. But where is the man an example of any faithful man in this church, since the year 1830, that has gone forth, trusting in the Lord God of Israel with mighty prayer, but what has been sustained, upheld, and preserved to return again in honor, unless they have fallen perhaps by sickness, or have died martyrs to testimony of the truth

We find, then, that the Lord has actually wrought miracles in scores and hundreds of instances, in sustaining his servants among foreign nations, in foreign lands, where it would be almost impossible for people that were on their own business to have accomplished any thing, or to have traveled among them. What has the Lord said upon this subject? He commands us in a revelation given September 22d, 1832, as follows:—"Therefore let no man among you (for this commandment is unto all the faithful who are called of God in the Church unto the ministry) from this hour, take purse or scrip, that goeth forth to proclaim this gospel of the kingdom." This was a command given 20 years ago this next September. Says one, that looks rather hard. It does not look hard at all, for that same God that gave the commandment is able to bear you up, he is able to sustain you. Perhaps this might have had reference, more particularly, to those who are actually in their fields of labor; this may be the case, for traveling to your field of labor is one thing, and laboring in it is another. There may actually be instances, where an elder is obliged, circumstances being such, to take some means to assist him until he shall arrive at his field of labor, but when he gets there, then depend upon the Lord God of Israel and the people, to feed and sustain him. I am not going to say but what it will apply in traveling to the field of his labor, at any rate I would not be afraid to trust the God of Israel to assist me in go-

ling to any field of labor, he will as surely see me after having arrived there.

What would be the best thing, then, for those elders who are going forth? As a general thing, I would say to them, if you have any cash, leave it with your wives and children to comfort their hearts, to support them in your absence, and be a blessing to them. And if you can get means and hearts to carry you from here to the States, when you get on the frontiers sell them, and they will bring you in a little cash to carry you through the Babocanian divisions of the country [a voice in the stand, "send that back."] The Lord will always provide some way to get along; and the faithful servant of God has nothing to fear only his own weakness, and his own imperfections and follies: these are the things he has need to fear the most. If an elder gets unfaithful when he is abroad, he is sometimes apt to get into straight places, but if he is diligent in prayer, in doing the work of the Lord, striving in faith to live humbly before him, setting a proper example before his brethren and the people among whom he labors, he will find that the Lord will bear him off victorious, his power will be upon him, and when he administers the words of life, it will be by the power and wisdom of the Holy Spirit; when he administers in the ordinances of the church the blessings of Jehovah will follow; when he says to the sick, be thou healed in the name of Jesus Christ,—behold! it is done; when he commands, the lame will leap like an hart; the power of the Lord God of Israel will be made manifest through his faithful servants, and they have nothing to fear.

Brethren, I will prophesy that the power of the Lord of Israel will be with you to a far greater extent than what has been poured out in days that are passed; and the way will open before you, and the Lord will visit the hearts of the people before you arrive among them, and make manifest to them by visions and dreams that you are the servants of God before they shall see your faces; and you will receive heavenly visions to comfort you, and dreams to give you knowledge of the things of God, if you prove faithful before him. I will prophesy this in the name of the Lord God of Israel, and you will find that his power will be more conspicuously made manifest through your administrations on these missions than has ever taken place since the rise of the church.

How often have I reflected upon the words of the Savior, which were given expressly to his servants; they were not given to the whole church, but to his servants who are engaged in the work of the ministry. He said, "Take no thought for the morrow, what ye shall eat or what ye shall drink, or wherewithal ye shall be clothed. Consider the lilies of the field; they toil not, neither do they spin, yet Solomon or the kings of this world are not arrayed like one of these. And if God so clothe the grass which to day is, and to-morrow is thrown into the fire, how much more shall he clothe you, if you are not of little faith? Therefore, take no thought for these things." You will find, brethren, if you go forth trusting in the Lord, that whatever you need, will be ministered to you in the very moment, and you will return again with your hearts filled with joy, and your bodies comfortably clothed, and means in your pockets to assist your families when you return to them, and with seals of ministry in your ministry, with whom you shall rejoice in time and in eternity.

I have visions and thoughts of meeting with the Book of Mormon, containing the parable of the vineyard delivered by one of the old ancient prophets; he said when the servants of God shall go forth and labor for the last time," and the prophecy says, "behold, they were few, the Lord labored with them." Among all the servants that had labored in previous dispensations the parable does not condescend to say, that the Lord labored with them, although he no doubt did. But here it is expressly said, that the laborers were few, and the Lord labored with them. And after the vineyard was pruned, and was not entirely corrupt, he called up his servants and said, behold, you see I have done according to my will, and ye shall have joy with me in the fruit of my vineyard. This truly seems to be characteristic of the way and manner this gospel is going to the nations. It does not go according to the will of man, neither according to his inferior judgment, but according to the will of God. It breaks forth on the right hand, and on the left, and the servants of God are sent forth by his will and authority; and if they are faithful, he has ordained them to labor in his vineyard; and the prophecy says, they will be faithful, and they shall keep the commandments of the Lord of the vineyard in all things.

Try to have this prophecy fulfilled upon your own heads; keep the commandments of the Lord of the vineyard in all things, that his blessings may be upon you, that when you and your hands with the pruning-knife, to prune and train up the branches of the trees of the vineyard, and dig around their roots, the power of the everlasting God may rest upon you, and the vineyard where you labor. Keep the commandments of the Lord in all things, that you may have joy with me in the fruits of the vineyard, when the work is finished. May he bless you as he did Abraham, and his servants of old, that you may do the work he has appointed to you in faith, and prayer and perseverance, that you may bring home your thousands, and rejoice in the midst of the mountains.

Elder Franklin D. Richards followed in a short speech not reported.

Prest. H. C. Kimball motioned that elder Orson Pratt take a mission to Washington to preach the gospel and preside over the saints in the United States, Upper and Lower Canada, and the British Provinces in North America. Seconded and carried unanimously.

Elder J. M. Grant, and W. W. Phelps, [illegible] severally addressed the audience.

Prest. Young said:

I want to say a few words to the congregation before we dismiss, for we shall be under the necessity of separating soon, and probably we shall hold another meeting this evening.

I have heard the exhortations of the brethren who have spoken to day which, I trust, seem to be in a good spirit, and certainly you most assuredly, there is the most anxiety in Mormonism that there is in anything upon the

and conversation of us all. A great many principles that could be taught to the elders which they never learn while they go through. I will notice one thing with regard to ourselves. You will hear a great many elders say, if I could go to preaching, I could become a man, like many others, I should receive knowledge and understanding, I should be exalted, become a great man and a wise man. Many have such feelings; that they are greater who are in the world preaching the gospel than those who remain here. It is a grand mistake; for if those who have lived with us all the time have not a knowledge of true principles, do not understand the root and foundation of the superstructure, are not filled with knowledge and understanding here, they need not appeal to the gentile world for it; if they have not the foundation within themselves, of talent and trust, they need not go abroad for the spirit of the Lord to instruct them in things they cannot be instructed in here at home, and to obtain improvement where improvement can not be made.

We may live here year after year, and store up knowledge all the time, and yet not have an opportunity of exhibiting it to others, but if I have knowledge by the Spirit of the Lord, I gain it at the fountain; and if not quite at the fountain head, the nigher I am to that place, the more I get, though I have not the privilege of exhibiting it to the people, it is on hand wherever the time comes it should be used. It is a vain idea to suppose that we can send elders into the world who have not got good common sense, to make men of them; if they have good sense here, they will have it yonder, if they have good sense yonder they will have good common sense here, whether they are there or here does not alter the foundation that is in them. If the elders have natural ability, and have obtained great wisdom or learning, to go abroad gives them an opportunity to improve what they have.

I want to refer to the last speech made here. Bro. Phelps feels very joyful, as the rest of us do. When we hear the glad tidings of salvation among the nations, it gives a spring to our feelings, and fills us with unspeakable joy.

Perhaps in the case before us, as in others, we might say that men became children; we are children in the first place, then become men; and in the second place men become children in their understanding. As to the correctness of the exalted views that bro. Phelps has of myself, I leave it to the congregation to decide for themselves but to place me on a par with the personages he has named who have overcome, and entered into the presence of God; or even to compare me with Joseph Smith the Prophet into union, though I esteem it I am faithful, I will be with [illegible]

natural man. But am I now to be compared with these exalted characters? Not at all, not even with Joseph, and he is as much inferior to others too. Phelps has named. But I expect if I am faithful with yourselves, that I shall see the time with yourselves that we will know how to prepare to organise an earth like this; know how to people that earth, how to redeem it, how to sanctify it, and how to glorify it with those who live upon it who hearken to our counsel.

The Father and the Son have attained to this point already; I am on the way, and so are you, and every faithful servant of God.

One of the greatest queries on the minds of the saints is to understand the nature, the principle, or the foundation of our existence. To say nothing about what has been; if you will follow out that which is before you, you can learn all about it. I have a notion to tell you, though I have not time to say much about it now. I will however just tell to you the simple story relating to the exaltation of man in the celestial kingdom of God. We will take Joseph for instance; he is faithful to his calling, has filled his mission to this earth, and sealed his testimony with his blood; he has done the work his Father gave him to do, and will soon come to the resurrection; his spirit is waiting for the resurrection of the body which will soon be; but has he the power to resurrect that body? He has not. Who has this power? Those that have already passed through the resurrection, who have been resurrected in their time and season, by some person else, and have been appointed to that authority just as you elders have with regard to your authority to baptize.

You have not the power to baptize yourselves, neither have you power to resurrect yourselves; and you could not legally baptize a second person for the remission of sins until some person first baptized you and ordained you to this authority. So with those that hold the keys of the resurrection to resurrect the saints; Joseph will come up in his turn, receive his body again, and continue his mission in the eternal worlds until he carries it to perfection, with all the rest of the faithful, to be made perfect with those who have lived before, and those who shall live after; and when the work is finished, and it is offered to the Father, then they will be crowned, and receive keys and powers by which they will be capable of organizing worlds. What will they organize first? Were I to tell you I should certainly spoil all the baby resurrection that elder Hyde and others ever preached, as sure as the world.

After men have got their exaltation, and these powers, have become Gods, even the sons of God; are made kings of kings, and Lord of Lords, have all the power, then of propagating their species is spirit, and that is the first of their operations with regard to organizing a world. Power is then given to them to organize the elements, and then commence the organization of tabernacles. How can they do it? Have they to go to this earth? Yes, for Adam will have to go there, and he cannot do without Eve, he must have Eve to commence the work of generation and they will go into the garden, and continue to eat and drink of the fruits of the terrestrial world, until this grosser matter is diffused sufficiently through their celestial bodies, to enable them according to the established laws to produce mortal tabernacles for their spiritual children.

This is a key for you. The faithful will become Gods, even the sons of God; but this does not overthrow the idea that we have a father. Adam is my Father, (this I will explain to you at some future time) but it does not prove that he is not my father, if I become a God; it does not prove that I have not a father.

I am on the way to become one of these characters, and am nobody in the world but Brigham Young. I never professed to be no Joseph, but bro. Brigham, trying to do good to this people. I am no better, nor any more important than another man, who is trying to do good; if I am. I don't know it. If I improve upon what the Lord has given me, and continue to improve, I shall become like those who have gone before me: I shall be exalted in the celestial kingdom, and be filled to overflowing with all the power I can wield, and all the keys of knowledge I can manage will be committed unto me. What do we want more? I shall be just like every other man, have all that I can, in my capacity, comprehend and manage.

I am on my way to this great exaltation, I expect to attain unto it. I am in the hands of the Lord and never trouble myself about my salvation, or what the Lord will do with me hereafter; it is for me to do the will of God to-day, and when to-morrow comes, to enquire what is his will concerning me, then do the will of my Father in the work he has appointed me to do, and that is enough for me. I am serving a God who will give me all I merit when I come to receive my reward, this is what I have always thought, and I still think so, it is enough for me.

I say to the brethren who are leaving home, when you go from home, leave everything you have got here, don't take anything with you but the Lord and yourselves.

You will want horses to bear you over the plains, but don't carry your riches or your children in your hearts or in your affections with you one rod; dedicate them to the Lord God of Israel and leave them at home; and when you are [illegible] or cannot write, [illegible] your families pray for them as long as the

Great Salt Lake Valley, and do not bring them [illegible] you as though they were in your care [illegible] pray for them where they are. You [illegible] for if they live, all right; if they die [illegible] right; if I die, all right; if I live, all right, for we are like Lot's wife, we shall soon [illegible]

I wish to say to you that are left here, whose husbands and fathers are going away for a season, don't cling to them one particle, but let them go as cheerfully as you would give a friend or neighbor a cup of cold water. If you live it is all right, and if you fall asleep before they return, it is all right; don't weed your hearts after them one step, nor suffer your minds to cling to them one moment; then your prayers in every deed will be blessed, and be help meets to their husbands.

But if a wife should go and cling round a husband's neck and say, O! how I love you, dear husband, and keep him in her embraces, that woman is a dead weight to that man, and not a help to him. Women should be loyal to the cause of God, and help to build up his kingdom by their husbands, in assisting them in all their missions, and if they do not do it they are not a helpmate to their husbands. I know there are a great many here who have had an experience in these things. It is no matter if they are on the other side of the globe, they can think long for each other, and there will be a thread of communication between them, the mind cannot be useful in his labors while he is all the time weeping and mourning every day of her life. Let a man suffer his mind to be drawn out all the time after his family, and he will become inactive in the work of the Lord.

When you leave, understand it, you have children with you children; you have handed them all over to the Lord Jesus Christ. Let the brethren go and say, I will keep my eyes single before me on the object of my mission, and not look behind me to my family, but I will accomplish my mission, and when I have done, it is all right, I am willing to go home, if the Lord wishes me to do so.

The hour is far spent, and it is necessary for this meeting to be brought to a close. May the Lord bless us; and I say he does bless us and graciously blesses above all people upon the face of this earth; let us be faithful to God and the covenant we have made, Amen.

Adjourned till to-morrow 10 a. m.

Benediction by Pres. Young.

Sunday, 29th August, 1852, 10 a. m.

Conference convened pursuant to adjournment, and called to order by Pres. H. C. Kimball.

Opening prayer.

Prayer by Elder Hyde. To-morrow, and Elder Orson Hyde will [illegible]

[illegible] sisters, to be called upon to address you this forenoon; and will more so, to address you upon the principle which has been spoken, namely, a plurality of wives.

It is rather new ground for me, that is, I have not been in the habit of publicly speaking upon this subject; and it is rather new ground to the inhabitants of the United States, and not only to them, but to a portion of the inhabitants of Europe; a portion of them have not been in the habit of preaching a doctrine of this description; consequently, we shall have to break up new ground.

It is well known however, to the congregation before me, that the Latter Day Saints have embraced the doctrine of a plurality of wives, as a part of their religious faith. It is not, as many have supposed, a doctrine embraced by them to gratify the carnal lusts and feelings of man; that is not the object of the doctrine.

We shall endeavor to setforth before this enlightened assembly, some of the causes why the Almighty has revealed such a doctrine, and why it is considered a part and portion of our religious faith. And I believe that they will not, under our present form of government, (I mean the government of the United States,) try us for treason for believing and practising our religious notions and ideas. I think, if I am not mistaken, that the constitution gives the privilege to all the inhabitants of this country, of the free exercise of their religious notions, and the freedom of their faith, and the practice of it. Then, if it can be proven to a demonstration, that the Latter Day Saints have actually embraced, as a part and portion of their religion, the doctrine of a plurality of wives, it is constitutional. And should there ever be laws enacted by this government to restrict them from the free exercise of this part of their religion, such laws must be unconstitutional.

But, says the objector, we cannot see how this doctrine can be embraced as a matter of religion and faith, we can hardly conceive how it can be embraced only as a kind of domestic concern, something that pertains to domestic pleasures, in no way connected with religion. In reply we will show you that it is incorporated as a part of our religion, and necessary for our exaltation to the fulness of the Lord's glory in the eternal world. Would you like to know the reasons? Before we get through, we will endeavor to tell you why we consider it an essential doctrine to glory and exaltation, to our fulness of happiness in the world to come.

We will first make a few preliminary remarks in regard to the existence of man,—to his first existence in his first estate; and then say something in relation to his present state, and the bearing which it has upon his mind in future time.

The Mormons have a peculiar doctrine in regard to our pre-existence, different from the views of the christian world, so called, who do not believe that man had a pre-existence. It is believed by the religious world, that man, both body and spirit, begins to live about the time that he is born into this world or a little before; that then is the beginning of life.—They believe, that the Lord, by a direct act of creation, formed, in the first place, man out of the dust of the ground; and they believe that man is possessed of both body and spirit, by the union of which he became a living creature. Suppose we admit this doctrine concerning the formation of the body from the dust, then how was the spirit formed?—Why says, one, we suppose it was made by a direct act of creation, by the Almighty himself, that he moulded the spirit of man, formed and finished it in a proper likeness to inhabit the tabernacle he had made out of the dust.

Have you any account of this in the Bible? Do the Scriptures declare that the spirit was formed at the time the tabernacle was made? No. All the tabernacles of the children of men that were ever formed, from remote generations, from the days of Adam to this time, have been formed out of the earth. We are of the earth, earthy. The tabernacle has been organized according to certain principles, and laws of organization with bones, and flesh, and sinews, and skin. Now where do you suppose all these tabernacles got their spirits? Does the Lord make a new spirit every time a tabernacle is made? if so, the work of creation according to the belief of christendom, did not cease on the seventh day. If we admit their views, the Lord must be continually making spirits to inhabit all the tabernacles of the children of men; he must make something like one thousand millions of spirits every century; he must be working at it every day, for there are many hundreds of individuals being born into the world every day. Does the Lord create a new spirit every time a new tabernacle comes into the world? That does not look reasonable, or God like.

But how is it, you enquire? Why, the fact is, that being that animates this body, that gives life and energy, and power to move, to act, and to think—that being that dwells within this tabernacle is much older than what the tabernacle is. That spirit that now dwells within each man, and each woman, of this vast assembly of people, is more than a thousand years old, and I would venture to say, that it is more than five thousand years old.

But how was it made? when was it made? and by whom was it made? If our spirits existed thousands of years ago—if they began to exist; if there were a beginning to their organization, by what process were they organized? Through what medium, and by what system of laws? Was it by a direct creation of the Almighty? or were we framed according to a certain system of laws, in the same manner as our tabernacles? If we were to reason from analogy—if we admit analogical reasoning in the question—what would we say? We should say, that our spirits were formed by generation, the same as the body or tabernacle of flesh and bones.—But what says revelation upon the subject? we will see whether revelation and analogy will agree.

We read of a certain time when the corner stones of the earth were laid, and the foundations thereof were made sure—of a certain time when the Lord began to erect this beautiful and glorious habitation, the earth, then they had a time of joy. I do not know whether they had instruments of music or whether they were engaged in the dance; but one thing is certain, they had great joy and the heavens resounded with their shouts; yea, the Lord told Job, that all the sons of God shouted for joy, and the morning stars sang together, when the foundations of this globe were laid.

The SONS of God, recollect, shouted for joy, because there was a beautiful habitation, being built, so that they could get tabernacles and dwell thereon: they expected the time—they looked forward to the period; and it was joyful to them, to reflect, that the creation was about being formed, the corner stone of it was laid, on which they might in their times, and in their seasons, and in their generations, go forth and receive tabernacles for their spirits to dwell in. Do you bring it home to yourselves, brethren and sisters? Do you realize that you and I were there? Can you bring it to your minds that you and I were among that happy number that shouted for joy when this creation was made? Says one, I don't recollect it. No wonder! for your recollection is taken from you, because you are in a tabernacle that is earthly; and all this is right and necessary. The same is written of Jesus Christ himself, who had to descend below all things. Though he had wisdom to assist in the organization of this world, though it was through him, as the great leader of all these sons of God, the earth was framed, and framed too, by the assistance of all his younger brethren—yet we find, with all that great and mighty power he possessed, and the great and superior wisdom that was in his bosom, that after all, his judgment had to be taken away; in his humiliation, his reason, his intelligence, his knowledge, and the power that he was formerly in possession of, vanished from him as he entered into the infant tabernacle. He was obliged to begin down at the lowest principles of knowledge, and ascend upward by degrees, receiving grace for grace, truth for truth, knowledge for knowledge, until he was filled with all the fulness of the

Father, and was capable of ruling, governing, and controlling all things, having command over all things. Just so with us; we that have lifted up our united voices as sons and daughters of God, and shouted for joy at the laying of the foundation of this earth—have seen days and taken tabernacles, after the pattern of our elder brother; and in our humiliation. (For is is humiliation to be deprived of knowledge we once had, and the power we once enjoyed) is our humiliation, just like our elder brother, our judgment is taken away.—Do we not read also in the Bible, that God is the Father of our spirits?

We have ascertained that we have had a previous existence. We find that Solomon, that wise man, says, that when the body returns to the dust, the spirit returns to God who gave it. Now all of this congregation very well know, that if we never existed there, we could not return there. I could not return to California;—why? because, I never have been there. If you never were with the Father, the same as Jesus was before the foundation of the world, you never could return there, any more than I could to the West Indies, where I have never been. But if we have once been there, then we can see the force of the saying of the wise man, that the spirit returns to God who gave it; it goes back where it once was.

Much more evidence might be derived in relation to this subject, even from the English translation of the Bible, but I do not feel disposed to dwell too long upon any particular testimony; suffice it to say that the prophet Joseph Smith's translation of the fore part of the book of Genesis is in print, and is exceedingly plain upon this matter. In this inspired translation we find the pre-existence of man clearly laid down, and that the spirits of all men, male and female, did have an existence, before man was formed out of the dust of the ground. But who was their Father? I have already quoted a saying that God is the Father of our spirits.

In one sense of the word, there are more Gods than one; and in another sense there is but one God. The Scriptures speak of more Gods than one. Moses was called a God to Aaron in plain terms; and our Savior, when speaking upon this subject, says, 'if the Scriptures called them Gods unto whom the word of God came, why is it that you should seek to persecute me and kill me, because I testify that I am the Son of God?' This in substance, was the word of our Savior; those to whom the word of God came, are called Gods according to his testimony. All these beings of course are one, the same as the Father and the Son are one. The Son is called God, and so is the Father, and in some places the Holy Ghost is called God.

[illegible] knowledge, and in the inheritance of celestial glory; they are said in their works [illegible] to possess all things, and all things are subject to them; they act in unison; and if one has power to become the Father of spirits, so has another; if one God can propagate his species, and raise up spirits after his own image and likeness, and call them his sons and daughters, so can all other Gods that become like him, do the same thing; consequently, there will be many Fathers, and there will be many families, and many sons and daughters, and they will be the children of these glorified celestial beings that are counted worthy to be Gods.

Here let me bring for the satisfaction of the saints, the testimony of the vision, given to our prophet and revelator, Joseph Smith, and Sidney Rigdon, on the 16th day of February, 1832. They were engaged in translating the New Testament by inspiration; and while engaged in this great work, they came to the 29th verse of the 5th chapter of John, which was given to them in these words: "they who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust." This being given in different words from the English translation, caused them to marvel and wonder; and they lifted up their hearts in prayer to God, that he would show them why it was that this should be given to them in a different manner; and behold, the visions of heaven opened before them. They gazed upon the eternal worlds, and saw things before this world was made. They saw the spiritual creation who were to come forth and take upon themselves bodies; and they saw things as they are to be in the future; they saw the celestial, terrestrial, and telestial worlds, as well as the sufferings of the ungodly; all passed before them in this great and glorious vision. And while they were yet gazing upon things as they were before the world was made, they were commanded to write, saying "this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father; that by him, and through him, and of him, the worlds are, and were created; and the inhabitants thereof are begotten sons and daughters unto God." Notice this last expression, "the inhabitants thereof, are begotten sons and daughters unto God," (meaning the different worlds that have been created and made.) Notice, this does not say, that God, whom we serve and worship, was naturally the Father himself, in his own person, of all these sons and daughters of the different worlds; but they "are begotten sons and daughters unto Gods"? that is, begotten by those who are made like him, after his image, and in his likeness; they begat sons and

daughters could beget them unto God, to let [illegible] different [illegible] have been speaking of. But more of this, if we have time, before we get through.

We now come to the second division of our subject, or the entrance of these spirits upon their second estate, or their birth and existence in mortal tabernacles. We are told that among this great family of spirits, some were more noble and great than others, having more intelligence.

Where do you read that, says one? Out of the book of Abraham, translated from the Egyptian Papyrus by the Prophet Joseph Smith. Among the great and numerous family of spirits, ("the begotten sons and daughters unto God,") there are some more intelligent than others, and the Lord showed unto Abraham, "the intelligences that were organized before the world was, and among all these there were many of the noble and great ones." And God said to Abraham, "thou art one of them, thou wast chosen before thou wast born." Abraham was chosen before he was born. Here then, is knowledge, if we had time to notice it, upon the doctrine of election. However, I may just remark, it does not mean unconditional election to eternal life, of a certain class, and the rest doomed to eternal damnation. Suffice to say, that Abraham and many others of the great and noble ones in the family of spirits, were chosen before they were born, for certain purposes, to bring about certain works, to have the privilege of coming upon the stage of action, among the host of men, in favorable circumstances. Some came through good and holy parentages, to fulfil certain things the Lord decreed should come to pass, from before the foundations of the world.

The Lord has ordained that these spirits should come here and take tabernacles by a certain law, through a certain channel; and that law is the law of marriage. There are a great many things that I will pass by; I perceive that if I were to touch upon all these principles, the time allotted for this discourse would be too short, therefore I am under the necessity of passing by many things in relation to these spirits in their first estate, and the laws that governed them there, and come to their second estate.

The Lord ordained marriage between male and female as a law through which spirits should come here and take tabernacles, and enter into the second state of existence. The Lord himself solemnized the first marriage pertaining to this globe, and pertaining to flesh and bones here upon this earth. I do not say pertaining to mortality; for when the first marriage was celebrated, no mortality was there. The first marriage that we have any account of, was between two immortal beings, old father Adam, and old mother Eve, they were immortal beings, death had no dominion—no power over them; they were capable of enduring forever, and were in their organization. Had she fulfilled the law, and kept within certain conditions, and bounds, their tabernacles would never have been seized by death; death entered entirely by sin, and sin alone. This marriage was celebrated between two immortal beings; for how long? until death? No. That was entirely out of the question; there could have been no such thing in the ceremony.

What would you consider, my hearers, if a marriage was to be celebrated between two beings not subject to death? Would you consider them joined together for a certain number of years, and that then all their covenants were to cease for ever, and the marriage contract be dissolved? Would it look reasonable and consistent? No. Every heart would say that the work of God is perfect in and of itself, and inasmuch as sin had not brought imperfection upon the globe, what God joined together, could not be dissolved, and destroyed, and torn asunder by any power beneath the celestial world, consequently it was eternal; the ordinance of union was eternal; the sealing of the great Jehovah upon Adam and Eve was eternal in its nature; and was never instituted for the purpose of being overthrown and brought to an end. It is known that the Mormons are a peculiar people about marriage; we believe in marrying, not only for time, but for all eternity. This is a curious idea, says one, to be married for all eternity. It is not curious at all, for when we come to examine the Scriptures, we find that the very first example set for the whole human family as a pattern instituted for us to follow, was not instituted until death, for death had no dominion at that time, but it was an eternal blessing pronounced upon our first parents. I have not time to explain further the marriage of Adam and Eve, but will pass on to their posterity.

It is true, that they became fallen but there is a redemption. But some may consider that the redemption only redeemed us in part, that is, merely from some of the effects of the fall. But this is not the case, every man and woman must see at once that a redemption must include a complete restoration of all privileges lost by the fall.

Suppose, then, that the fall was of such a nature as to dissolve the marriage covenant by death,—which is not necessary to admit, for the covenant was sealed previous to the fall, and we have no account that it was dissolved—but suppose this was the case, would not the redemption be equally as broad as the fall, to restore the posterity of Adam back to that which they lost? And if Adam and Eve were married for all eternity, the ceremony was an everlasting ordinance, that they [illegible]

should be our fate forever. If you and I should ever be accounted worthy to be restored back from our fallen and degraded condition to the privileges enjoyed before the fall, should we ever leave an everlasting marriage seal, as it was with our first progenitors? If we had no other records in all the Bible, this would be sufficient to settle the case at once in the mind of every reflecting man and woman, that inasmuch as the fall of man has taken away any privileges in regard to the union of male and female, these privileges must be restored in the redemption of man, or else it is not complete.

What is the object of this union?—is the next question. We are told the object of it, it is clearly expressed, for, says the Lord unto the male and female, I command you to multiply and replenish the earth. And inasmuch as we have proved that the marriage ordinance was eternal in its nature, previous to the fall, if we are restored back to what was lost by the fall, we are restored for the purpose of carrying out the commandment given before the fall, namely, to multiply and replenish the earth. Now is nay, continue to multiply for a few years, and then the marriage contract must cease, and there shall be no further opportunity of carrying out this command, but it shall have an end? No, there is nothing specified of this kind, for the fall has brought in dissolution through death; it is not a part of the original plan, consequently, when male and female are restored from the fall, by virtue of the everlasting and eternal covenant of marriage, they will continue to increase and multiply to all ages of eternity, to raise up beings after their own order, and in their own likeness and image, germs of intelligence, that are destined, in their times and seasons to become not only sons of God, but Gods themselves.

This accounts for the many worlds we heard elder Grant speaking about, yesterday afternoon; the peopling of worlds, or an endless increase, even of one family, would require an endless increase of worlds, and if one family were to be united in the eternal covenant of marriage, to fulfil that great commandment to multiply his species and propagate them, and if there be no end to the increase of his posterity, it would call for an endless increase of new worlds; and if one family calls for this, what would innumerable millions of families call for? They would call for as many worlds to have already been discovered by the telescope, yea, the number must be multiplied to infinity in order that there may be room for the inhabitants of the sons and daughters of the Gods.

Do you begin to understand how these worlds got their inhabitants? Have you learned that the sons and daughters of God before me this day, are the offspring—made after the most simple way they are to multiply their species until they become innumerable?

Let us say a few words before we leave this part of the subject, on the promises made to Abraham, Isaac and Jacob. The promises were, lift up your eyes, and behold the stars; so thy seed shall be, as numberless as the stars. What else did he promise? Go to the sea-shore, and look at the coarse of sand, and behold the smallness of the particles thereof, and then realise that your seed shall be as numberless as the sand. Now let us take this into consideration. How large a bulk of sand would it take to make as many inhabitants as there are now upon the earth? In about one cubic foot of sand, reckoning the grains of a certain size, there would be a thousand million particles. Now this is about the estimated population of our globe. If our earth were to continue 3,000 years, or eighty centuries, with an average population of one thousand millions per century, then three cubic yards of sand would contain a greater number of particles than the whole population of the globe from the beginning, until the measure of the inhabitants of this creation is complete. If men then cease to multiply, where is the promise made to Abraham? Is it fulfilled? No. If that is the end of his increase, behold the Lord's promise is not fulfilled. For the amount of sand, representing his seed, might all be drawn in a one-horse cart, and yet the Lord said to Abraham thy seed shall be as numerous as the sand upon the sea-shore; that is, to carry out the idea in full, it was to be endless, and therefore, there must be an infinity of worlds for their residence. We cannot comprehend infinity. But suffice it to say, if all the sands on the sea shore were numbered, says the Prophet Enoch, and then all the particles of the earth besides, and then the particles of millions of earths like this, it would not be a beginning to all thy creations, and yet thou art there, and thy bosom is there, and thy curtains are stretched out still. This gives plenty of room for the fulfilment of the promise made to Abraham, and enough to spare for the fulfilment of similar promises to all his seed.

We read that those who do the works of Abraham, are to be blessed with the blessings of Abraham. Have you not, in the ordinances of this last dispensation, had the blessings of Abraham pronounced upon your heads? O yes, you say, I well recollect, since God has restored the everlasting priesthood, that by a certain ordinance these blessings were placed upon our heads—the blessings of Abraham, Isaac, and Jacob. Why, says one, I never thought of it in this light before. Why did you not think of it? Why not look upon Abraham's blessings as your own, for the Lord blessed him with a promise of seed to number as the sand upon the sea-shore; so will you be blessed, or else you will not become the

blessings of Abraham.

How did Abraham manage to get a foundation laid for this mighty kingdom? Was he to accomplish it all through one wife? No. Sarah gave a certain woman to him whose name was Hagar, and by her a seed was to be raised up unto him. Is this all? No. We read of his wife Keturah, and also of a plurality of wives and concubines—which he had—from whom he raised up many sons. Here, then, was a foundation laid, for the fulfilment of the great and grand promise, concerning the multiplicity of his seed. It would have been rather a slow process, if Abraham had been confined to one wife, like some of those narrow contracted nations of modern Christianity.

I think there is only about one-fifth of the population of the globe, that believe in the one-wife system, the other four-fifths believe in the doctrine of a plurality of wives. They have had it handed down from time immemorial, and are not half so narrow and contracted in their minds, as some of the nations of Europe and America, who have done away with the promises, and deprived themselves of the blessings of Abraham, Isaac and Jacob. The nations do not know anything about the blessings of Abraham, and even those who have only one wife, cannot get rid of their covetousness, and get their little hearts large enough to share their property with a numerous family; they are so penurious, and so narrow contracted, in their feelings, that they take every possible care not to have their families large; they do not know what is in the future, nor what blessings they are depriving themselves of, because of the traditions of their fathers; they do not know that a man's posterity, in the eternal worlds, are to constitute his glory, his kingdom, and dominion.

Here, then, we perceive, just from this one principle, reasoning from the blessings of Abraham alone, the necessity—if we would partake of the blessings of Abraham, Isaac, and Jacob—of doing their works, and he that will not do the works of Abraham, and walk in his footsteps, will be deprived of his blessings.

Again, let us look at Sarah's peculiar position in regard to Abraham. She understood the whole matter; she knew that unless seed was raised up to Abraham, that he would come short of his glory, and she understood the promise of the Lord, and longed for Abraham to have seed. And when she saw that she was old, and fearing that she should not have the privilege of raising up seed, she gave to Abraham, Hagar. Would Gentile christendom do such things now-a-days? O no, they would consider it enough to send a man to an endless hell of fire and brimstone. Why? Because tradition has instilled this in their minds as a dreadful, awful thing.

It matters not to them how corrupt they are in female prostitution, if they are not lawfully married to only one wife, but it would be considered an awful thing by them to raise up a posterity from more than one wife; this would be wrong indeed—but to go into a brothel, and there debauch themselves in the lowest haunts of degradation all the days of their lives, they consider only a trifling thing; nay, they can even license such institutions in Christian nations, and it all passes off very well.

That is tradition, and their posterity have been fostered, and brought up in the footsteps of wickedness. This is death, as it stalks abroad among the great and popular cities of Europe and America.

Do you find such haunts of prostitution, degradation and misery here, in the cities of the mountains? No. Were such things in our midst, we should feel indignant enough to see such persons blotted out of the page of existence. These would be the feelings of this community.

Look upon those who committed such iniquity in Israel, in ancient days; every man and woman who committed adultery, were put to death. I do not say that this people are going to do this, but I will tell you what we believe—we believe it ought to be done.

Whoredom, adultery, and fornication, have cursed the nations of the earth for many generations, and are increasing fearfully upon the community; but they must be entirely done away from those who call themselves the people of God, if they are not, woe! woe! be unto them also, for "thus saith the Lord God Almighty," in the Book of Mormon, "woe unto them that commit whoredoms, for they shall be thrust down to hell!" There is no getting away from it. Such things will not be allowed in this community, and such characters will find that the time will come, that that God whose eyes are upon all the children of men, and who discerneth the things that are done in secret, will bring their acts to light, and they will be made an example before the people, and shame and infamy will cleave to their posterity after them, unto the third and fourth generation of them that repent not.

How is this to be prevented?—for we have got a fallen nature to grapple with. It is to be prevented in the way the Lord devised in ancient times; that is, by giving to his faithful servants a plurality of wives, by which a numerous and faithful posterity can be raised up and taught in the principles of righteousness and truth; and then, after they fully understand those principles that were given to the ancient patriarchs, if they keep not the law of God, and commit adultery, and transgressions of this kind, let their names be blotted out from under heaven, that they may have no place among the people of God.

But again, there is another reason why this

plurality should exist among the Latter Day Saints. I have already given you one reason, and that is, that you might inherit the blessings and promises made to Abraham, Isaac, and Jacob, and receive a continuation of your posterity, that they may become as numerous as the sand upon the sea shore. There is another reason, and a good one too. What do you suppose it is? I will tell you, and it will appear reasonable to every man and woman of a reflecting mind. Do we not believe, as the Scriptures have told us, that the wicked nations of the earth are doomed to destruction? Yes, we believe it. Do we not also believe, as the prophets have foretold, concerning the last days, as well as what the new revelations have said upon the subject, that darkness prevails upon the earth, and gross darkness upon the minds of the people, and not only this, but that all flesh has corrupted its way upon the face of the earth; that is, that all nations, speaking of them as nations, have corrupted themselves before the Most High God, by their wickedness, whoredoms, idolatries, abominations, adulteries, and all other kinds of wickedness? And we furthermore believe, that according to the Jewish prophets, as well as the Book of Mormon and modern revelations, given in the Book of Doctrine and Covenants, that the sword of the vengeance of the Almighty is already unsheathed, and stretched out, and will no more be put back into the scabbard, until it falls upon the heads of the nations, until they are destroyed, except they repent. What else do we believe? We believe that God is gathering out from among these nations those who will hearken to his voice, and receive the proclamation of the gospel, to establish them as a people alone by themselves, where they can be instructed in the right way, and brought to the knowledge of the truth. Very well, if this be the case, that the righteous are gathering out, and are still being gathered from among the nations, and being planted by themselves, one thing is certain, that that people are better calculated to bring up children in the right way than any other under the whole heavens. O yes, says one, if that is the case—if you are the people the ancient prophets have spoken of—if you are the people that are guided by the Lord, you are under the influence, power, and guidance of the Almighty, you must be the best people under heaven, to dictate the young mind:—but what has that to do with the plurality of wives? I will tell you. I have already told you that the spirits of men and women, all had a previous existence, thousands of years ago, in the heavens, in the presence of God; and I have already told you that among them are many spirits that are more noble, more intelligent, than others, that were called the great and mighty ones, reserved until the dispensation of the fulness of times, to come forth upon the face of the earth, through a noble parentage, that shall train their young and tender minds in the truths of eternity, that they may grow up in the Lord and be strong in the power of his might; be clothed upon in his glory; be filled with exceeding great faith, that the visions of eternity may be opened to their minds; that they may be prophets, priests, and kings to the Most High God. Do you believe, says one, that they are reserved until the last dispensation, for such a noble purpose? Yes, and among the saints is the most likely place for these spirits to take their tabernacles—through a just and righteous parentage. They are to be sent to that people that are the most righteous of any other people upon the earth; there to be trained up properly, according to the laws which the Lord ordains, before they were born. This is the reason why the Lord is sending them here, brethren and sisters, they are appointed to come and take their bodies here, that in their generations they may be raised up among the righteous. The Lord has not kept them in store for five or six thousand years past, and kept them waiting for their bodies all this time, to send them among the Hottentots, the African negroes, the idolatrous Hindoos, or any other of the fallen nations that dwell upon the face of this earth. They are not kept in reserve in order to come forth to receive such a degraded parentage upon the earth; no, the Lord is not such a being; his justice, goodness, and mercy will be magnified towards those who are chosen before they were born, and they long to come, and they will come among the saints of the living God; this would be their highest pleasure and joy, to know that they could have the privilege of being born of such noble parentage.

Then is it not reasonable, and consistent, that the Lord should say unto his faithful and chosen servants, that had proved themselves before him all the day long—that had been ready and willing to do whatsoever his will required them to perform—take unto yourselves more wives, like unto the Patriarchs, Abraham, Isaac, and Jacob of old—like those who lived in ancient times, who walked in my footsteps, and kept my commands? Why should they not do this? Suppose the Lord should answer this question—would he not say, I have here in reserve, noble spirits, that have been waiting for thousands of years, to come forth in the fulness of times, and which I designed should come forth through these my faithful and chosen servants, for I know they will do my will, and they will teach their children after them to do it. Would not this be the substance of the language, if the Lord should give us an answer upon this subject?

But then another question will arise; how are these things to be conducted? Are they to

be left at random? Is every servant of God at liberty to run here, and there, seeking out the daughters of men as wives unto themselves, without any restriction, law or condition? No! We find these things were restricted in ancient times. Do you not recollect the circumstance of the prophet Nathan's coming to David? He came to reprove him for certain disobedience, and told him about the wives he had lost thro' it, that the Lord would have given them to another; and he told him if he had been faithful, that the Lord would have given him still more, if he had only asked for them. Nathan the prophet, in relation to David, was the man that held the keys concerning this matter in ancient days, and it was governed by the strictest laws.

So in these days, let me announce to this congregation, that there is but one man in all the world, at the same time, who can hold the keys of this matter; but one man has power to turn the key to enquire of the Lord, and to say whether I, or these my brethren, or any of the rest of this congregation, or the saints upon the whole face of the earth, may have this blessing of Abraham conferred upon them: he holds the keys of these matters now, the same as Nathan in his day.

But, says one, how have you obtained this information? By new revelation. When was it given, and to whom? It was given to the Prophet, Seer, and Revelator, Joseph Smith, on the 12th day of July, 1843; only about eleven months before he was martyred for the testimony of Jesus.

He held the keys of these matters; he had the right to enquire of the Lord; and the Lord has set bounds, and restrictions to these things; he has told us in that revelation, that only one man can hold these keys upon the earth at the same time; and they belong to that man who stands at the head, to preside over all the affairs of the church and kingdom of God in the last days. They are the sealing keys of power, or in other words, of Elijah, having been committed and restored to the earth by Elijah the prophet, who held many keys, among which were the keys of sealing, to bind the hearts of the fathers to the children, and the children to the fathers, together with all the other sealing keys and powers, pertaining to the last dispensation. They were committed by that Angel who administered in the Kirtland Temple, and spoke unto Joseph the Prophet, at the time of the endowments in that house.

Now let us enquire, what will become of those individuals who have this law taught unto them in plainness, if they reject it? (A voice in the stand, they will be damned.) I will tell you, they will be damned, saith the Lord God Almighty, in the revelation he has given. Why? Because where much is given, much is required; where there is great knowledge unfolded, for the exaltation, glory and happiness of the sons and daughters of God, if they close up their hearts, if they reject the testimony of his word and will, not give heed to the principles he has ordained for their good, they are worthy of damnation, and the Lord has said they shall be damned. This was the word of the Lord to his servant Joseph the prophet himself. With all the knowledge and light he had, he must comply with it, or, says the Lord unto him, you shall be damned; and the same is true in regard to all those who reject these things.

What else have we heard from our President? He has related to us that there are some damnations that are eternal in their nature, while others are but for a certain period, they will have an end, they will not receive a restoration to their former privileges, but a deliverance from certain punishments; and instead of being restored to all the privileges pertaining to man previous to the fall, they will only be permitted to enjoy a certain grade of happiness, not a full restoration. Let us enquire after those who are to be damned, admitting they will be redeemed, which they will be if they have not sinned against the Holy Ghost. They will be redeemed, but what will it be to? Will it be to exaltation and to fullness of glory? Will it be to become the sons of God, or Gods to reign upon thrones, and multiply their posterity and reign over them as kings? No, they will not. They have lost that exalted privilege forever, though they may, after having been punished for long periods, escape by the skin of their teeth. But no kingdom will be conferred upon them. What will be their condition? I will tell you what revelation says, not only concerning those that reject these things, but concerning those that through their carelessness, or want of faith, or something else, have failed to have their marriages sealed, for time and for all eternity; those that do not do these things, so as to have the same ordinances sealed upon their heads by divine authority as was upon the head of old Father Adam—if they fail to do it through wickedness, through their ungodliness—behold, they also will never have the privilege of possessing that which is possessed by the Gods that hold the keys of power, of coming up to the thrones of their exaltation, and receiving their kingdoms. Why? Because, saith the Lord, all oaths, all covenants and all agreements, &c., that have been made by man, and not by me, and by the authority I have established, shall cease when death shall separate the parties; that is the end, that is the covenant, they go no farther, and such a person cannot come up in the morning of the resurrection, and say, behold I claim you as my wife, you are mine, I married you in the other world before death, therefore you are mine to eternity; they

Kind? Because he never married that person for eternity.

Suppose they should enter into covenant and agreement, and consolidate between themselves to live together to all eternity, and never have it sealed by the Lord's sealing power, by the holy priesthood, would they have any claim on one another in the morning of the resurrection? No; it would not be valid or legal, and the Lord would say it was not by him, their covenants were not sealed on the earth, and therefore they are not sealed in the heavens, they are not recorded in my book, they are not to be found in the archives of eternity; therefore the blessings you might have had, are not for you to enjoy. What will be their condition? the Lord has told us. He says; those are angels; because they keep not this law, they shall be ministering servants unto those who are worthy of obtaining a more exceeding and eternal weight of glory, whereof saith the Lord, they shall remain singly and separately in their saved condition, and shall not have power to enlarge themselves, and thus shall they remain forever and ever.

Here, then, you can read their history; they are not Gods, but angels and servants to the Gods. There is a difference between the two classes; the Gods are exalted, they hold keys of power, are made kings and priests, and this power is conferred upon them in time by the everlasting priesthood to hold a kingdom in eternity that shall never be taken from them in worlds without end, and they will propagate their species. They are not servants, for any God is not to be a servant to another God; they are not angels, and this is the reason why Paul said, know ye not that we shall judge angels? Angels are inferior to the saints who are exalted as kings. These angels who are to be judged and to become servants to the Gods did not keep the law, therefore, though they are saved, they are to be servants to those who are in a higher condition.

What does the Lord intend to do with this people? He intends to make them a Kingdom and Priests, a kingdom unto himself, or in other words a kingdom of Gods, if they will hearken to his law. There will be many who will not hearken, there will be the foolish among the wise who will not receive the new and everlasting covenant in fullness, and they never will attain to their exaltation, they never will be counted worthy to hold the sceptre of power over a numerous progeny, that shall multiply themselves without end, like the sand upon the sea shore.

We can only touch here and there upon this great subject, we can only offer but a few remarks with regard to this great, sublime, beautiful and glorious doctrine which has been revealed by the Prophet, Seer, and Revelator, Joseph Smith, by which he restored the priesthood with the keys, and also a knowledge of the ordinances things that were in ancient times, as well as things that are to come.

But while I talk, the vision of my mind is opened, the subject spreads forth and branches out like the branches of a thrifty tree; and as for the glory of God, how great it is. I feel to say hallelujah to his great name; for he reigns in the heavens, and he will exalt his people to sit with him upon thrones of power to reign forever and ever.

Benediction by Zera Pulsipher.

2 P. M.

Conference called to order by Prest. H. C. Kimball. Singing by the choir.

A blessing was asked on the Sacrament emblems, by Bishop Lorenzo D. Young, who spoke to the saints during the administration.

President Young remarked:—

While the sacrament is passing, I will take the liberty of making a few remarks.

Some truth has been referred to here, from the stand, with regard to the congregation. These, my brethren and sisters, are in a habit of being here one part of the Sabbath to hear and understand for themselves. I should be as happy to see this house as full every Sabbath in the afternoon. It is a requirement of the Lord, which is both reasonable and pleasing to all those who are diligently doing his will. We have a comfortable house to meet in, where we can preach, sing, pray, exhort, and exercise ourselves in our several capacities, according to our calling, in the worship of God.

This is a great blessing; if we can realize it, it is one of the greatest blessings we can enjoy; to manifest to our Father in heaven, to witness to him that we do always remember the death and sufferings of his son Jesus Christ, who he sent into the world to redeem the world—to shed his own blood for our sins. If we could realise it, it is one of the greatest blessings we could enjoy—to come before the Lord, and before the angels, and before each other, to witness that we remember that the Lord Jesus Christ has died for us. This proves to the Father that we remember our covenants; that we love his gospel; that we love to keep his commandments, and to honor the name of the Lord Jesus upon the earth. Let us try to do this; it is a blessing, a privilege and a duty we should constantly attend to.

Instead of suffering our labors to occupy the Sabbath—instead of planning our business to infringe upon the first day of the week, we should do as little as possible; if it is necessary to cook food, do so; but even if that could be dispensed with, it would be better. As to keeping the Sabbath according to the Mosaic law, indeed I do not, for it would be almost beyond my power; still, under the new covenant, we should remember to preserve holy one day in the week; as a day of rest; as a memorial of the rest of the Lord, and the rest of the

quisite; else for our temporal advantage—for it is instituted for the express purpose of benefitting man. It is written in this book, (the Bible) that the Sabbath was made for man, and not man for the Sabbath; it is a blessing to him. As little labor as possible should be done upon that day; it should be an object as a day of rest, to assemble together in the place appointed, according to revelation, confessing our sins, bringing our tithes and offerings, and presenting ourselves before the Lord, there to commemorate the death and sufferings of our Lord Jesus Christ.

These are institutions expressly for the benefit of man; not imposed upon him as by a task master, in the form of a rigid discipline, but they are bestowed upon him as a blessing, a favor, and a mercy for his supreme benefit. I trust I will yet see the day, when we shall be so situated, and attain to the knowledge and understanding, that every man and every woman will observe and do their duty strictly; do that which is required of them; do as we ly when all will be peace and joy, and the earth be lighted up by the spirit of intelligence, you trust and hope for the same things—and if we are faithful, that time is near at hand.

It is true, most of the doctrine we believe, comes in contact with all the prejudices and preposessed feelings of the Christian world; in the practical part of our religion we do not differ from them in many respects. They pray, and so do we; they keep the Sabbath pretty tolerably well, and so do we; they say they believe in the Lord Jesus Christ, so do we, and keep the commandments; and they call upon the Lord, probably as faithfully. In some of the plain, practical duties of the gospel, the religious world are very diligent, but to the doctrinal parts of the gospel of salvation they are entire strangers.

In the commencement of the career of bro. Joseph Smith, he had all the influence and talent of the sectarian world, that was acquainted with his doings, to cope with; he had them to contend with, day and night. He labored faithfully, though in his youth, and almost entirely destitute of literary knowledge; with not many advantages of an earthly nature, yet the truth he revealed triumphed; the principles he put forth, actually circumscribed the religious knowledge of all the Christian world. Almost every principle and every idea taught in the gospel, that the world had preached and wrote so much about, he proved they were ignorant of. He taught the people how to have faith in the Lord Jesus Christ. He also taught them how to repent. This was new to the world—to be informed that they did not know even how to repent. He taught them how to embrace the gospel of salvation; what it was; and that these doctrines are essentially necessary for the salvation of the children of men.

There was no period, previous to this, in any [illegible] to observe these doctrines in order to be saved and actually substantiate that doctrine from the Bible. No person could substantiate the doctrine, so as to place the truth beyond doubt and controversy, that it was necessary for a person to believe on the Lord Jesus Christ.

It is well known to this congregation, that the whole Christian world was baffled, and not only baffled, but actually put to shame, upon true philosophy, and their mouths were closed in silence by the infidel, so called. It is well known to this congregation, that those who did not believe the Bible, who did not believe in the Lord Jesus Christ, by good reasoning would overcome, and triumph, over the whole Christian world; set them at naught and hold them in derision.

The case is different now. Do they overcome the elders of this church? They do not, but they are like the frosted grass upon the prairies, before the burning flame. An elder of Israel overcomes them on the ground of their own philosophy, and drowns them in the sea of their own arguments. Could the Christian world do it? No! Bro. Joseph told the people it was necessary to be baptised for the remission of sins, and proved it by the Bible; he proved it by his works; he proved it by those made of witnesses in his day.

He also introduced the doctrine of laying on of hands for the reception of the Holy Ghost, and proved it from the Bible, by reason, by his own and the experience of thousands besides. You, elders of Israel, do you know whether these doctrines were taught by you and others triumphantly? They have been successful among every people, nation, kindred and tongue, wherever they have been proclaimed. These doctrines are beyond the power of controversy and doubt; no caviller could confute, or present the least argument which would prove successful in overthrowing the principles taught by the elders of Israel.

Bro. Joseph introduced a great many new doctrines. It was perfectly new to this generation, but in truth an old doctrine, to be baptised for the remission of sins; that it was absolutely necessary, and then receive the laying on of hands for the reception of the Holy Ghost—and many other doctrines; though in reality old, yet true, and new to this benighted generation.

When the elders first commenced preaching Mormonism, twenty years ago, they would take the Bible and prove every item of doctrine to the people, beyond doubt and controversy. What did the priests say to you? Can you recollect what they said in the different States where this gospel was first preached? What arguments were used against you, and the doctrines you believed? Yes, the priests would halloo from the pulpit, Joe Smith, all Joe Smithism! That was their argument to begin

[illegible] Impudent hypocrite!!! for to tell the people he is deluding the people! Old Joe Smith the money digger! he is a necromancer! he has forgotten color!!! a money-digger and [illegible] Smith!!! What a profound argument! There is no answering it. You know there are the arguments used against the doctrine preached by the elders of this church.

When you heralded the Book of Mormon, the argument used against it was, it is a deception! Joe Smith! impostor!!! and these are the arguments that have been urged from beginning to end; but they could not bring one passage of scripture, or one substantial reason against the doctrine, taught and believed by this church.

What has been said to you? What has been said to me? If we will preach this doctrine, the people, almost universally, will follow us; and say, "Don't mention Joseph Smith; never mention the Book of Mormon or Bible; and all the people will follow you." I said, it would not do them any good, if we were to listen to their requirements; what I have received from the Lord, I have received by Joseph Smith; he was the instrument made use of, if I drop him I must drop those principles they have not been revealed, declared, or explained by any other man since the days of the Apostles. If I lay down the Book of Mormon, I shall have to deny that Joseph Smith is a prophet, and if I lay down the doctrine and cease to preach the gathering of Israel, and the building up of Zion, I must lay down the Bible, and consequently, I might as well go home, he undertake to preach without those three items.

Did not your hearts used to tremble dreadfully, you old elders in Israel, when you had to preach in new places? You would take up the Bible and quote scripture from Genesis to Revelations, so as to surprise the people, and did not mention Joseph Smith. Did it not make you tremble when you had to say that Joseph Smith was a Prophet—when you came to that point, and was obliged either to deny, or to own him before the people?

Some are endowed with more moral courage than others. I know the spirits in men generally inclined to weakness and diffidence; and all men, more or less, feel their own weakness and inability. The elders of Israel especially, feel the prejudices of the people bearing down upon their spirits; but when they come onto their mouths and say that Joseph is a prophet, such a flood of light will come upon them, that they are ready to ask no odds of all the world. Both preaching to make this declaration, their hearts tremble and their knees smite each other almost like Belteshazzar's when they knew their sentence; they are [illegible] I suppose some of you have an experience on this subject. One of our elders with whom I am acquainted, after he got baptized got converted up, and was obliged to preach next morn. He never had been able to say that he knew Joseph was a prophet, but he was there in the meeting, the windows and doors full of people, and all around on the green, waiting to hear a Mormon preacher. There was none there but this one man, and he was called upon to preach; he thought he could pray, and dismiss the meeting; he never had known that Joseph Smith was a Prophet, that was the lion that lay in his path, and he could not get by him, nor dig under him, nor leap over him; and the lion he must meet—he must say Joseph, for better or for worse. As soon as he got "Joseph" out, "is a Prophet," was the next—and from that his tongue was loosened, and he continued talking till nearly sun down. The Lord pours out his Spirit upon a man, when testifies that, that the Lord gives him to testify of. From that day to this, he has never been at a loss to know that Joseph was a prophet. I assure you his heart quaked—and that has been the case with a great many others.

When brother Joseph revealed the great mystery of being baptised for the dead, did not a great many of the elders of Israel think then, "Mormonism cannot endure, it will be overcome." Every item of doctrine brother Joseph has brought forth, had to meet opposition from the world. We all know that it comes in contact with sectarian influence, and other influence that is not direct from God.

When the elders went forth, the priests supposed they could easily put them down; but when they undertook to substantiate the doctrine of baptism for the dead, were the priests successful in confusing their arguments? No! The doctrine has rode triumphantly over all sectarianism; (what I mean by sectarianism, is, false religion;) and it is so far from being put to silence by all the rest of the world that it is as popular wherever you go as any doctrine taught; it is as readily and quickly believed.

You can understand from the few remarks I make with regard to the gospel, that many things which were revealed through Joseph, came in contact with our prejudices; we did not know how to understand them. I refer to myself for instance; I never could be persuaded that God would suffer every person to a lake of fire and brimstone, to be tormented by the devil, to all eternity, for any little sin he might commit—which was the doctrine handed down. After all, my traditions were such, that when the Vision came first to me, it was so directly contrary and opposite to my former education, (would, would I like, I did not reject it, but I could not understand it. I was, could feel what heavenly manifestations and [illegible] to me. Suppose all that I have ever heard

from all others, and consists of the very things we believe, and which have been true; my mind entertaining would be diametrically opposed to the doctrine revealed in the Vision. I used to read and pray, and read and think, until I knew and fully understood it for myself, by the visions of the Holy Spirit. At first, it actually came in contact with my own feelings, though I never could believe like the mass of the christian world around me; but I did not know how nigh I believed as they did. I found however, I was so nigh I could shake hands with them any time I wished.

You heard bro. Pratt state, this morning, that a Revelation would be read this afternoon, which was given previous to Joseph's death. It contains a doctrine, a small portion of the world is opposed to; but I can deliver a prophecy upon it. Though that doctrine has not been preached by the elders, this people have believed in it for many years.

The original copy of this revelation was burnt up; William Clayton was the man who wrote it from the mouth of the prophet. In the mean time it was in bishop Whitney's possession. He wished the privilege to copy it, which brother Joseph granted. Sister Emma burnt the original. The reason why I mention this, is because that the people who did know of the Revelation, suppose it was not now in existence.

The Revelation will be read by you. The principle spoken upon by bro. Pratt, this morning, we believe in. And I tell you—for I know it—it will sail over, and ride triumphantly above all the prejudice and priestcraft of the day; it will be fostered and believed in by the more intelligent portions of the world as one of the best doctrines ever proclaimed to any people. Your hearts need not beat; you need not think that a mob is coming here to tread upon the sacred liberty which the Constitution of our country guarantees unto us, for it will not be. The world has known long ago, even in Joseph's days, that he had more wives than one. One of the Senators in Congress, knew it very well. Did he oppose it? No!—but he has been our friend all the day long, especially upon this subject. He said pointedly to his friends, "if the United States do not adopt that very method—let them continue as they now are—pursue the precise course they are now pursuing, and it will come to this—that their generations will not live until they are 30 years old; they are going to destruction; disease is spreading so fast among the inhabitants of the United States, that they are born rotten with it, and in a few years they are gone." Said he, "Joseph has introduced the best plan for restoring and establishing strength, and lengthening the days of any men on the earth; and the Mormons are a very good and virtuous people."

Many others are of the same mind, that we are not ignorant of what we are doing in our official capacity. They have cried out, proclaiming it; but it would not do, a few years ago; everything must come in its time, as there is a time to all things. I am now ready to proclaim it.

This Revelation has been in my possession many years; and who has known it? None but those who should know it. I keep a pocket book on my desk, and there does not anything leak out that should not.

It pleases me a little to think how anxious this people are for new revelation. I wish to ask you a question: Do this people know whether they have received any revelations since the death of Joseph, as a people? I can tell you that you receive them continually. I would be willing, the elders of Israel should understand one principle, and this I have taught often; it is also taught in the old and new Scriptures; or in other words, in the former and latter Scriptures, the principle is set forth simply, which is this: when a man is called, as Joseph was, to be a prophet, he writes his revelations. Joseph wrote a great many. He would, for instance, give a revelation to a man to go to Sanpete, to labor; he would give revelations touching both temporal and spiritual things; in the building up of houses and cities, or in the proclamation of the gospel to the world—all of which are necessary for the salvation and exaltation of the people of the Lord.

Now, brethren, the calling of an Apostle, is to build up the kingdom of God, in all the world; it is the Apostle that holds the keys of this power, and nobody else. If an Apostle magnifies his calling, he is the word of the Lord to this people all the time, or else he does not magnify his calling—either one or the other.

If he magnifies his calling, his words are the words of eternal life and salvation to those who hearken to them, just as much as to any written revelations contained in those three books. (Bible, Book of Mormon, and Doctrine and Covenants). There is nothing contained in these three books, that is any more revelation, than the words of an Apostle that is magnifying his calling.

I want you to understand it. If it was necessary to write them, we would write all the time. We would rather the people, however, would live so as to have revelations for themselves, and then do the work we are called to do; that is enough for us. Can any of you think of any revelations you have received that are not written? You can.

I preached a short sermon here yesterday, with regard to exaltation. I spoke but a few minutes, your brother Pratt brought up the same subject, and all concurred with the great gospel doctrine. He and I and all the

mercy of it, when we undertake to speak to the people.

It is all connected with the exaltation of man, shewing how he becomes exalted to be a king and a priest, yea, even a God, like his father in heaven. Without the doctrine that this Revelation reveals, no man on earth ever could be exalted to be a God. Do you find one now, when you are exalted, what your will be, yonder? We read in the Scriptures, that Jesus declared he is the first and the last. It is written again in this book, by the Prophet Joseph, that He is the first and the last; the last and the first. This principle you see in all the works of the Lord. When a man commences the work of his exaltation, he begins at the last thing that will be completed. Our spirits, thousands of years ago, were first ordained; and at the consummation of all things, when the Savior has finished his work, and presented it to the Father, he will be crowned.

None of you will receive your crowns of glory, immortality, and eternal lives, before you receive his; he will be crowned first, and then we will be crowned, every one in his order, for the work is finished, and the spirit is complete in its organization with the tabernacle. The world is the first to be redeemed, and the people last to be crowned upon it. I leave these remarks with you, and we will now have the Revelation read.

Elder Thomas Bullock then read the following

REVELATION.

Given to Joseph Smith, Nauvoo, July 12th, 1843.

Verily thus saith the Lord, unto his servant Joseph, that inasmuch as you have enquired of my hand, to know and understand wherein I the Lord justified my servants, Abraham, Isaac, and Jacob; as also Moses, David, and Solomon, my servants, as touching the principle and doctrine of their having many wives, and concubines: Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter: Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them, must obey the same; for behold! I revealed unto you a new and everlasting covenant, and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory; for all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as was instituted from before the foundation of the world; and pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof, must, and shall abide this law, or he shall be damned, saith the Lord God.

And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment, through the medium of mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time, on whom this power and the keys of this priesthood are conferred,) are of no efficiency, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead.

Behold! mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept of an offering, saith the Lord, that is not made in my name? Or, will I receive at your hands, that which I have not appointed? And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was? I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father, but by me, or by my word, which is my law, saith the Lord, and every thing that is in the world, whether it be ordained of man, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God, for whatsoever things remaineth, are by me; and whatsoever things are not by me, shall be shaken and destroyed.

Therefore, if a man marry him a wife in the world, and he marry her not by me, nor by my word; and he covenant with her, so long as he is in the world, and she with him, their covenant and marriage is not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world; therefore, when they are out of the world, they neither marry, nor are given in marriage, but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory: for these angels did not abide my law, therefore they cannot be enlarged, but remain separately, and singly, without exaltation, in their saved condition, to all eternity, and from henceforth are not Gods, but are angels of God forever and ever.

And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me, or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power, then it is not valid, neither of force, when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world, it cannot be received there, because the angels and the Gods are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory, for my house is a house of order, saith the Lord God.

And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto

them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this priesthood; and it shall be said unto them, ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths, then shall it be written in the Lamb's Book of Life, that he shall commit no murder, whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be full of force when they are out of the world, and they shall pass by the angels, and the Gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.

Then shall they be Gods, because they have no end, therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power, and the angels are subject unto them.

Verily, verily I say unto you, except ye abide my law, ye cannot attain to this glory, for strait is the gate, and narrow the way, that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world, neither do ye know me. But if ye receive me in the world, then shall ye know me, and shall receive your exaltation, that where I am, ye shall be also. This is eternal lives, to know the only wise and true God, and Jesus Christ whom he hath sent. I am He. Receive ye, therefore, my law. Broad is the gate, and wide the way that leadeth to the death, and many there are that go in thereat, because they receive me not, neither do they abide in my law.

Verily, verily I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood—yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan, unto the day of redemption, saith the Lord God.

The blasphemy against the Holy Ghost, which shall not be forgiven in the world, nor out of the world, is in that ye commit murder, wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God, and he that abideth not this law, can in no wise enter into my glory, but shall be damned, saith the Lord.

I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me, and my Father, before the world was.—Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation and sat down upon his throne.

Abraham received promises concerning his seed, and of the fruit of his loins—from whose loins ye are, viz, my servant Joseph, which were to continue, as long as they were in the world; and as touching Abraham and his seed, out of the world, they should continue; both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the sea-shore, ye could not number them. This promise is yours, also, because ye are of Abraham, and by this law are the continuation of the works of my Father, wherein he glorifieth himself. Go ye, therefore, and do the works of Abraham—enter ye into my law, and ye shall be saved. But if ye enter not into my law, ye cannot receive the promises of my Father which he made unto Abraham.

God commanded Abraham, and Sarah gave Hagar to Abraham, to wife. And why did she do it? Because this was the law, and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham, therefore, under condemnation? Verily I say unto you. Nay; for I the Lord commanded it. Abraham was commanded to offer his son Isaac; nevertheless, it was written, thou shalt not kill. Abraham however, did not refuse, and it was accounted unto him for righteousness.

Abraham received concubines, and they bare him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law: as Isaac also, and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones; and are not angels, but are Gods. David also received many wives and concubines, as also Solomon and Moses my servant, as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin, save in those things which they received not of me.

David's wives and concubines were given unto him, of me, by the hand of Nathan, my servant, and others of the prophets who had the keys of this power; and in none of those things did he sin against me, save in the case of Uriah and his wife; and, therefore, he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world, for I gave them unto another, saith the Lord.

I am the Lord thy God, and I gave unto thee my servant Joseph, an appointment, and restore all things; ask what ye will, and it shall be given unto you, according to my word; and as ye have asked concerning adultery—verily, verily I say unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery, and shall be destroyed. If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery; and if her husband be with another woman, and he was under vow, he hath broken his vow, and hath committed adultery; and if she hath not committed adultery, but is innocent, and hath not broken her vow, and she knoweth it, and I reveal unto you, my servant Joseph, then shall you [illegible] by the

power of my Holy Priesthood, to take her, and give her unto him that hath not committed adultery, but hath been faithful; for he shall be made ruler over many; for I have conferred upon you the keys, and power of the priesthood, wherein I restore all things, and make known unto you, all things, in due time.

And verily, verily I say unto you, that whatsoever you seal on earth, shall be sealed in heaven; and whatsoever you bind on earth, in my name, and by my word, saith the Lord, it shall be eternally bound in the heavens; And whatsoever sins you remit on earth, shall be retained in heaven.

And again, verily I say, whomsoever you bless I will bless, and whomsoever you curse, I will curse, saith the Lord; for I the Lord am thy God.

And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word, and according to my law, it shall be visited with blessings, and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth, and in heaven; for I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity: for verily, I seal upon you, your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham, your father. Behold I have seen your sacrifices, and will forgive all your sins; I have seen your sacrifices, in obedience to that which I have told you: go, therefore, and I will make for your escape, as I accepted the offering of Abraham, of his son Isaac.

Verily I say unto you, a commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself, and partake not of that which I commanded you to offer unto her, for I did it, saith the Lord, to prove you all, as I did Abraham, and that I might receive an offering at your hand, by covenant and sacrifice: and let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me, and those who are not pure and have said they were pure, shall be destroyed, saith the Lord God; for I am the Lord thy God, and ye shall obey my voice; and I give unto my servant Joseph, that he shall be made ruler over many things, for he hath been faithful over a few things, and from henceforth I will strengthen him.

And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph and to none else. But if she will not abide this commandment, she shall be destroyed, saith the Lord, for I am the Lord thy God, and will destroy her, if she abide not in my law; but if she will not abide this commandment, then shall my servant Joseph do all things for her even as he hath said, and I will bless him and multiply him, and give unto him an hundred fold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds. And again, verily I say, let mine handmaid forgive my servant Joseph his trespasses, and then shall she be forgiven her trespasses, wherein she hath trespassed against me; and I the Lord thy God will bless her, and multiply her, and make her heart to rejoice.

And again, verily I say, let my servant Joseph put away all his other wives, that have not been given unto him by this law, and let him receive all those that are given unto him by my hand, as aforetime, saith the Lord, and be not destroyed, saith the Lord, for I will destroy; for I am the Lord thy God, and he is my servant, and behold I am with him, as I was with Abraham thy father, even unto his exaltation and glory.

Now, as touching the law of the priesthood, there are many things pertaining thereunto. Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of him that sent me, and I have endowed him with the keys of the power of this priesthood, if he do anything in my name, and according to my law, and by my word, he will not commit sin, and I will justify him. Let no one, therefore, set on my servant Joseph; for I will justify him; for he shall do the sacrifice which I require at his hands, for his transgressions, saith the Lord your God.

And again, as pertaining to the law of the Priesthood—If any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that, that belongeth unto him, and to none else; and if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him—therefore is he justified. But if one, or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed, for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfil the promise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified.

And again, verily, verily I say unto you, if any man have a wife who holds the keys of this power, and he teaches unto her the law of my Priesthood as pertaining to these things; then shall she believe, and administer unto him, or she shall be destroyed, saith the Lord your God, for I will destroy her; for I will magnify my name upon all those who receive and abide in my law. Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things, whatsoever I the Lord his God will give unto him, because she did not believe and administer unto him, according to my word; and she then becomes the transgressor; and he is exempt from the law of Sarah, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife. And now, as pertaining to this law—verily, verily I say unto you, I will reveal more unto you hereafter; therefore, let this suffice for the present. Behold, I am Alpha and Omega—AMEN.

Conference then adjourned to the 6th of October next, 10 o'clock A. M.

Benediction by H. C. Kimball.

In the evening the Tabernacle was filled with elders, who were addressed by the Twelve, presidents of Seventies, &c., on various things concerning the building up of the kingdom of God.

A DISCOURSE,

Delivered by President B. Young, in the Tabernacle, G. S. L. City, Aug. 3, 1852.

I will read a revelation given to Joseph Smith, junior, and Sidney Rigdon. But previous to my doing so, and commencing upon the subject that I expect to lay before the people this morning, I will say to them, my understanding with regard to preaching the gospel of salvation to the dead. There is but one doctrine to be preached to all the children of Adam; and that doctrine should be believed

by them, and lead up to. To commence, continue, and finish this gospel sermon, will require all the time that is allotted to man, in the earth, and all things upon it, in their mortal state; that is my idea with regard to preaching. No man is able to set before a congregation all the items of the gospel in this life, and continue these items to their termination, for this mortal life is too short. It is inseparably connected, one part with the other, is all the doctrines that have been revealed to man, which is now called the various doctrines of Christianity, of which all professors of religion believe a portion; but severally reject, or desire to reject, other portions of the truth;—each sect or individual, taking to themselves portions of the Bible, portions of the doctrine of salvation, that are the most pleasing to them, rejecting all the rest, and mingling these doctrines with the tenets of men.

But let a gospel sermon be preached, wherein all the principles of salvation, are embodied, and we will acknowledge at the end of the mortality of this earth, and all things created upon it—at the closing up scene; at the final consummation of all things that have been from the commencement of the creation of the world, and the peopling of it unto the latest generation of Adam and Eve, and the final finishing up of the work of Christ; I say, we shall acknowledge that there is the gospel sermon, and that it could not be preached to finite beings in one short life.

I make these remarks for the purpose of extricating myself from the arduous task of undertaking to set before this congregation, every item of the doctrine of salvation, in all of their various significations, as they are presented in this life, and according to our understanding. I make these introductory remarks to free myself from the great task of finishing the discourse I shall commence. I did not expect to finish it; I do not expect to see the end of it until the winding up scene. I do not even commence at the beginning of it; I only catch at it, where it comes to me, in the 19th century, for it has been before me, it is from eternity to eternity.

Christ is the author of this gospel, of this earth, of men and women, of all the posterity of Adam and Eve, and every living creature that lives upon the face of the earth, that flies in the heavens, that swims in the waters, or dwells in the field. Christ is the author of salvation to all this creation; to all things pertaining to this terrestrial globe we occupy.

This however would be contrary, to our prejudices, to admit for a moment, that Christ, in his redeeming properties, has power to redeem any of the works of his hands; any other living creature, but the children of Adam and Eve,—this would not be in accordance with our [illegible] feelings, and long inhibited prejudices, perhaps. But he has redeemed the earth, he has redeemed mankind, and every living thing that moves upon it; and he will finish his gospel discourse when he overcomes his enemies, and puts his last enemy under his feet—when he destroys death, and him that hath the power of it—when he has raised up this kingdom, and finished his work which the Father gave him to do, and presents it to his Father, saying:

"I have done the work, I have finished it; I have not only created the world, but I have redeemed it; I have watched over it, and have given to those intelligent beings, that you have created by me, their agency and it has been held with perfection to every creature of intelligence, to every grade of mankind. I have preserved inviolate their agency; I have watched over them, and overruled all their actions, and held in my hand the destinies of men; and I have finished up my gospel sermon," as he presents the finished work to his Father.

It takes just such a character as the Savior, to preach one gospel discourse; and this was commenced with the commencement of all men upon this earth or any other; and it will never close until the winding up scene, and all is finished, and the kingdom is presented to the Father. I expect only to look into some portions of it, as it comes to me in the 19th century of the christian era. I will now read a revelation that was given to Joseph Smith, junior, and Sidney Rigdon, called

A VISION.

1. Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior; great is his wisdom, marvellous are his ways; and the extent of his doings, none can find out; his purposes fail not, neither are there any who can stay his hand: from eternity to eternity he is the same, and his years never fail.

2. For thus saith the Lord, I the Lord am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness, and in truth unto the end; great shall be their reward, and eternal shall be their glory; and to them will I reveal all mysteries; yea all the hidden mysteries of my kingdom from days of old and for ages to come will I show them, even the things of many generations, their wisdom shall be great, and their understanding reach to heaven: and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught; for by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will, yea even those things which eye has not seen, nor ear heard, neither has entered into the heart of man.

3. We, Joseph Smith, Jr., [illegible] Esq.

ing, being in the Spirit on the sixteenth of February, in the year of our Lord, one thousand eight hundred and thirty-two, by the power of the Spirit our eyes were opened, and our understandings were enlightened, so as to see and understand the things of God, even those things which were from the beginning before the world was, which were ordained of the Father, through his only begotten Son, who was in the bosom of the Father even from the beginning of whom we bear record, and the record which we bear is the fulness of the gospel of Jesus Christ, who is the Son whom we saw and with whom we conversed in the heavenly vision; for while we were doing the work of translation, which the Lord had appointed unto us, we came to the twenty-ninth verse of the fifth chapter of John, which was given unto us as follows: speaking of the resurrection of the dead, concerning those who shall hear the voice of the Son of man, and shall come forth; they who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust. Now this caused us to marvel, for it was given unto us of the spirit, and while we meditated upon these things, the Lord touched the eyes of our understandings, and they were opened, and the Glory of the Lord shone round about; and we beheld the glory of the Son, on the right hand of the Father, and received his fulness; and saw the holy angels, and they who are sanctified before his throne, worshipping God and the Lamb, who worship him forever and ever. And now after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the only begotten of the Father; that by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. And this we saw also, and bear record, that an angel of God, who was in authority in the presence of God, who rebelled against the only begotten Son whom the Father loved, and who was in the bosom of the Father; and was thrust down from the presence of God and the Son, and was called Perdition, for the heavens wept over him; he was Lucifer a son of the morning. And while we were yet in the Spirit, the Lord commanded us that we should write the vision; for we beheld satan, that old serpent, even the devil, who rebelled against God, and sought to take the kingdom of our God, and his Christ; wherefore he maketh war with the saints of God, and encompasseth them round about. And we saw a vision of the sufferings of those with whom he made war, and overcame, for thus came the voice of the Lord unto us.

4. That spake the Lord, concerning all those who knew my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome and to deny the truth, and defy my power, they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath doomed to suffer the wrath of God, with the devil and his angels, in eternity: concerning whom I have said there is no forgiveness in this world nor in the world to come: having denied the Holy Spirit, after having received it, and having denied the only begotten son of the Father, having crucified him unto themselves, and put him to an open shame: these are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made. And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us; that he came into the world, even Jesus to be crucified for the world, and to bear the sins of the world and to sanctify the world, and to cleanse it from all unrighteousness; that thro' him all might be saved, whom the Father had put into his power, and made by him; who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father has revealed him: wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity where their worm dieth not and the fire is not quenched, which is their torment; and the end thereof, nor their torment, no man knows, neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof: nevertheless I the Lord show it by vision unto many, but straightway shut it up again; wherefore the end, the width, the height, the depth, and the misery thereof, they understand not, neither any man except them who are ordained unto this condemnation. And we heard the voice saying write the vision, for lo! this is the end of the vision of the sufferings of the ungodly!

5. And again, we bear record, for we saw and heard, and this is the testimony, of the gospel of Christ, concerning them who come forth in the resurrection of the just: they are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the

commandments which he has given him, by keeping his commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true: they are they who are the church of the first-born: they are they in whose hands the Father has given all things: they are they who are priests and kings, who have received of his fulness, and of his glory, and are priests of the Most High after the order of Melchisedek, which was after the order of Enoch, which was after the order of the only begotten wherefore as it is written, they are Gods, even the sons of God: wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's; and they shall overcome all things: wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet: these shall dwell in the presence of God and his Christ forever and ever; these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people; these are they who shall have part in the first resurrection: these are they who shall come forth in the resurrection of the just: these are they who are come unto mount Zion, and unto the city of the living God, the heavenly place, the holiest of all: these are they who have come to an innumerable company of angels, to the general assembly and the church of Enoch, and of the first born; these are they whose names are written in heaven, where God and Christ are the judge of all: these are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood: these are they whose glory is that of the sun, even the glory in that of God the highest of all, whose glory the sun of the firmament is written of as being typical.

6. And again; we saw the terrestrial world, and behold and lo! these are they who are of the terrestrial, whose glory differs from that of the church of the first born, who have received the fullness of the Father, even as that of the moon differs from the sun of the firmament. Behold, these are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it: these are they who are honorable men of the earth, who are blinded by the craftiness of men: these are they who receive of his glory, but not of his fullness; these are they who receive of the presence of the Son, but not of the fullness of the Father: wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun; these are they who are not valiant in the testimony of Jesus: wherefore they obtained not the crown over the kingdom of our God. And this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit.

7. And again, we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differ from that of the glory of the moon in the firmament; these are they who received not the gospel of Christ, neither the testimony of Jesus: these are they who deny not the Holy Spirit: these are they who are thrust down to hell: these are they who shall not be redeemed from the devil until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work: these are they who receive not of his fulness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial and the terrestrial through the ministration of the celestial; and also the telestial receive it of the administering of angels, who are appointed to be minister for them, or who are appointed to be ministering spirits for them; for they shall be heirs of salvation. And thus we saw in the heavenly vision, the glory of the telestial which surpasses all understanding, and no man knows it except to whom he has revealed it. And thus we saw the glory of the terrestrial, which excels in all things the glory of the telestial, even in glory, and in power, and in might, and in dominion. And thus we saw the glory of the celestial, which excels in all things; where God even the Father, reigns upon his throne forever and ever, before whose throne all things bow in humble reverence and give him glory forever and ever. They who dwell in his presence are the church of the first born; and they see as they are seen, and know as they are known, having received of his fullness and of his grace; and he makes them equal in power, and in might, and in dominion. And the glory of the celestial is one, even as the glory of the sun is one. And the glory of the terrestrial is one, even as the glory of the moon is one. And the glory of the telestial is one, even as the glory of the stars is one, for as one star differs from another in glory, even so differs one from another in the telestial world; for these are they who are of Paul, and of Apollos, and of Cephas: these are they who say they are some of one and some of another; some of Christ, and some of John; and some of Moses; and some of Elias; and some of Esaias; and some of Isaiah; and some of Enoch, but received not the gospel, neither the testimony of Jesus, neither the pro-

[illegible] covenant; last of all, these all are [illegible] be gathered with the saints, to be caught up into the church of the first born, and received into the cloud; these are they who are liars and sorcerers, and adulterers, and whosoever loves and makes a lie; these are they who suffer the wrath of God on the earth; these are they who suffer the vengeance of eternal fire; these are they who are cast down to hell and suffer the wrath of Almighty God until the fulness of time, when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom and present it unto the Father spotless, saying I have overcome and have trodden the wine press alone, even the wine press of the fierceness of the wrath of Almighty God: then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever. But behold, and lo, we saw the glory and inhabitants of the celestial world, that they were as innumerable as the stars in the firmament of heaven or as the sand upon the sea shore, and heard the voice of the Lord saying: These all shall bow the knee, and every tongue shall confess to him who sits upon the throne forever and ever: for they shall be judged according to their works; and every man shall receive according to his own works, and his own dominion, in the mansion which are prepared, and they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end. This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit.

And great and marvelous are the works of the Lord, and the mysteries of his kingdom which he showed unto us, which surpasses all understanding in glory, and in might, and in dominion, which he commanded us we should not write, while we were yet in the Spirit, and are not lawful for man to utter; neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him and purify themselves before him; to whom he grants this privilege of seeing and knowing for themselves; that through the power and manifestation of the Spirit, while in the flesh, they may be able to bear his presence in the world of glory. And to God and the Lamb be glory, and honor, and dominion forever and ever. Amen.

These are the words of the Vision that were given to Joseph and Sidney. My mind rests upon this subject, upon this portion of the gospel of salvation; and has done so, more or less, for a great many years. The circumstances that surround me, almost daily; things that I see and hear, cause my mind to reflect upon the situation of mankind; create in me an inability to find out—to learn why things are as they are; why it is that the Lord should build a globe like this earthly ball, and put it in motion—then people it with sentient beings, and after passing scan a work over the whole, and hide himself from his creatures—conceal from them the wisdom, the glory, the truth, the excellency, the true principles of his character, and his design in forming the earth.

Why cast this veil over them, and leave them in total darkness—leave them to be carried away with erroneous doctrines, and exposed to every species of wickedness, that would render them obnoxious to the presence of God, who placed them upon the face of this earth. My daily experience and observation causes me to inquire into these things. Can I attribute all to the wisdom of Him that has organized this earth, and peopled it with intelligent beings; and see the people honestly desiring to do right all the day long, and would not lift a hand or heel against the Almighty, but would rather have their heads taken from their bodies, than dishonor him? And yet, we hear one crying on the right hand, this is the law of God, this is the right way; another upon the left, saying the same; another in the front, and another in the rear; and to every point of the compass, hundreds and thousands of them, and all differing one from another.

They do the best they can, I admit. See the inhabitants of the earth, how they differ in their prejudices, and in their religion. What is the religion of the day? What are all the civil laws and governments of the day? They are merely traditions, without a single exception. Do the people realise this—that it is the force of their education that makes right and wrong with them? It is not the line which the Lord has drawn out; it is not the law which the Lord has given them; it is not the righteousness which is according to the character of Him who has created all things, and by his own law governs and controls all things,—but by the prejudice of education—the preposessed feeling that is begotten in the hearts of the children of men, by surrounding objects; they being creatures of circumstances, who are governed and controled by them more or less. When they, thus, are led to differ one from another, it begets in them different feelings; it causes them to differ in principle, object, and pursuits; in their customs, religion, laws and domestic affairs, in all human life; and yet every one, of every nation there is under heaven, considers that they are the best people, that they are the most righteous; have the most intelligent and best of men for their priests and rulers, and are the nearest to the very thing the Lord Almighty requires of them.—There is no nation upon this earth that does not entertain these sentiments.

Suppose a query arising in the minds of the different sects of the human family—Do not the Latter Day Saints think they are the

best people under the whole heavens, like ourselves? Yes, exactly; I take that to myself.—The Latter Day Saints have the same feelings as the rest of the people; they think also, that they have more wisdom, and knowledge, and are the nearest right of any people upon the face of the earth.

Suppose you visit China, and mingle among the 'celestial' beings there; you will find a people who hold in scorn and ridicule every other people, and especially those of christendom. They consider themselves more holy, more righteous, more upright, more honest; filled with more intelligence; they consider themselves better educated; better in every respect, in all their civil and religious rites, than any other nation under heaven.

Suppose you next visit Spain; there you will find the mother, and grandmother, and great-grandmother of all the Christian denominations upon the face of the earth—though these are but a scanty proportion of mankind, compared with all the inhabitants upon the face of the globe. *I* suppose not one twelfth, or one sixteenth part of the inhabitants of the earth, believe in Jesus Christ—and probably not one thirtieth part of them.

Take the mother of modern Christianity; go into *Italy*—to Rome, the seat of her government, and we find that they also consider themselves to be the best people in the world—the nearest the Lord, and the path of right—more so than any other people upon the face of the earth.

Then visit the first Protestant church that was organized, and they consider themselves nearer right than their mother, or any of their sisters. You may thus follow it down to the last reformer upon the earth; and then step back to those we call heathen;—to all that ever lived, from the place where Noah landed his ark, to the building of the tower of Babel; and in their dispersion, trace their footsteps to the islands and continents under the whole heavens, and you cannot find a people that do not believe they are nearest right in their religion—more so than their neighbors—and have the best form of civil government.

Suppose you call upon the aborigines of our country, here—these wild Indians, we call them savages, we call them heathens. Let yourselves be divested of prejudice, let it be entirely forgotten and out of the question, together with all your education, and former notions of things, your religious tenets, &c., and let your minds be in open vision before the Almighty, seeing things as they are—you will find that that very people know just as much about the Lord as any body else; like the rest of mankind, they step into a train of ideas and ordinances, peculiar to the prejudices of their education.

All this I admit, and I admit it upon the resources of my own knowledge that I have pertaining to the inhabitants of the earth; this, also, every person knows, who is acquainted with the different customs and religions of different countries.

Let me step over into England, and carry with me my Yankee notions and manners, and I should be a burlesque to them. Let an Englishman pass over into Scotland, and speak and act according to English customs, it would differ so far from them, that they would laugh at him. Let a Scotchman or an Englishman go to Ireland, and it would be just the same. This difference of feeling, sentiment and custom, exists in those countries that are so near each other. If you go to France, you find that they walk over the customs and manners of England, as unworthy of their notice.—Should you thus go, from one people to another, throughout all nations, you would find that they differ in their religious and national customs, according to the teachings of the mother and the priest. In this manner the *consciences* of mankind are formed—*by the education they receive.* You know this to be true, by your own experience.

That which you once considered, perhaps, to be a non-essential in religion, you now consider to be very essential. That which you once esteemed to be unbecoming in society, has become so interwoven in your feelings, by being accustomed to it, that it ultimately appears quite rational to you.

When you survey the inhabitants of the world, you will find that the religious tenets of all nations, have sprung from their education, consequently, if we should summon the whole earth before us, and strictly examine them, we should find that the nations of the earth, as far as they know and understand, are doing about the best they know how; they are just about as near right as they know how to be.

These tribes of Indians differ from one another in their sentiments and feelings; they war with each other, and try to destroy each other; and why do they do it? Why, "you are not as righteous as I am, and I want to bring you over to my faith." You see these bands of Indians doing these things, and you spurn the idea. Suppose you extend the principle, and carry it among the greatest nations of the earth; and you would see Queen Victoria, one of the most powerful sovereigns, sitting at the head of one of the most powerful nations upon the earth, sending her forces among these "celelestial" ones, battering down the walls of China, bombarding their cities, throwing confusion into their States, and destroying thousands of their people—extending their sway of empire over India. And why all this? "To subdue you heathens, and bring you over to our more enlightened customs and religion."

Does one nation rise up to war with another, without having motives, and those which they

will substantiate as being good and sufficient? Will one people rise up to war with another people, except the motive that moves them is of a nature to justify them in their own minds and judgment for doing so? No. There is not a people upon the face of this earth that would do so; they all calculate to do that which seemeth good to them.

There are the Jews—and recollect that they are a very religious people to this day; a more religious people never lived than they, that is, the tribe of Judah, and the half tribe of Benjamin, that were left in Jerusalem; they are as tenacious as any people can be, to this day, for the religion of their fathers, and where can you see them among the nations of the earth, without seeing a hunted, driven, and persecuted people? The laws of nations have been framed for the express purpose of killing and destroying them from the earth. Yes, in the midst of nations that profess to adhere to the doctrines of Christianity—that legislate and make laws, and put them in force—laws have been made to exterminate them; then cry out against them, and raise mobs to persecute and destroy, and clear the earth of the Jews.—Notwithstanding all this, will they forsake their religion? No. They have suffered themselves to be stoned in the streets of the cities, their houses to be burned over their heads; but will they forsake their religion? No.—They will perish rather.

The Christians say they are wrong, and the "Holy Roman Catholic Church" would have killed every one of them, hundreds of years ago, had not God promised by his holy prophets, that they should remain and multiply—they have been distributed, dispersed, scattered abroad among the nations of the earth, to fulfil that, and many more of the sayings of their prophets, and they are as tenacious, this day, with regard to their religion, as in the days of Moses, and are as anxiously expecting and looking for the Messiah.

Conscience is nothing else but the result of the education and traditions of the inhabitans of the earth, these are interwoven with their feelings, and are like a cloak that perfectly envelope them, in the capacity of societies, neighborhoods, people, or individuals; they frame that kind of government and religion, and pursue that course collectively or individually, that seemeth good to themselves.

When we look at the whole creation, and that, too, from the days of Adam down to this time, what do we see? According to the reading of the Bible, the sayings of Jesus Christ, of all the ancient prophets, and of the apostles—every soul, every son and daughter of Adam and Eve, that have lived from the day of the transgression to this time, and that will live from this time henceforth, so long as any of the posterity of Adam and Eve shall continue upon the earth—unless they know Jesus Christ, and his Father, and receive the Holy Ghost, and be prepared to dwell with the Father and the Son; become acquainted with them, and converse with them—they will all be damned, every soul of them will be sent to hell.

And what do we see on the back of this, I ask? We see that all christendom are ready to pounce upon them that believe in Jesus Christ, and are trying to attain to this knowledge, and grind them down, and send them down, and continue to bear upon them, and crowd them down—down to the bottom of the "*bottomless pit*," and throw upon them pig metal, and lead, to keep them down. This is what we see, and all creation may see it also, if they will open their eyes.

I shall not undertake to prove from the Bible everything I say, yet it is all there.

With regard to the peculiar and varied formations of the religions of the day, I will say, we can see in them the first strong lines of the religion of Christ drawn out, which have existed among them from the days of the apostacy from the true order, to the present day.

If you could just humble yourselves, until your eyes should be enlightened by the Spirit of God, by the spirit of intelligence, you may understand things the world cannot see; and understand that it is the privilege of every person to know the exact situation of the inhabitants of the earth, for themselves. The ancient apostles saw it, Jesus Christ knew all about it, and the prophets before them, prophesied, and wrote, and preached about what was then upon the earth, what had been and what would be.

The inquiry might be made, can any person in the world prophecy, unless he possesses the spirit of it? No, they cannot. They may prophesy lies by the spirit of lies, by the inspiration of a lying spirit, but can they see and understand things in the future, so as to prophesy truly of things to come, unless they are endowed with the spirit of prophecy? No!—Is this the privilege of every person? It is. Permit me to remark, here—this very people called Latter Day Saints, have got to be brought to the spot where they will be trained (if they have not been there already,) where they will humble themselves, work righteousness, glorify God, and keep his commandments. If they have not got undivided feelings, they will be chastised until they have them, not only until every one of them shall see for themselves, and prophesy for themselves, have visions to themselves—but be made acquainted with all the principles and laws, necessary for them to know, so as to supercede the necessity of any body teaching them.

Is not the time to come, when I shall not say to my neighbor, know the Lord, for he will know him as well as I do? This is the very

people that have to come to it, sooner or later. Can we come to it? We can. If you are industrious and faithful scholars, in the school you have entered into, you shall get lessons one after another, and continue on, until you can see and understand the spirit of prophecy and revelation, which can be understood according to a systematic principle, and can be demonstrated to a person's understanding, as scientifically as Professor Pratt, who sits directly behind me, can an astronomical problem.

I do not purpose to go into that, or to say anything to the brethren, or to this people, with regard to their daily walk and actions. I proposed to view the inhabitants of the earth, and their situation, that you and I might understand that the Lord Almighty has a hand in all these matters; that the Lord is on the earth, and fills immensity; he is everywhere, he dictates to governors and kings, and manages the whole affairs of the nations of the earth, and has from the days of Adam, and will until the winding up scene, and the work shall be finished.

There is only one gospel sermon, recollect brethren and sisters, and the time that is required to preach it, is from the fall, or from the day when Adam and his wife Eve came here upon this planet, and from that time, until Jesus Christ has subdued the last enemy, which is death, and put all things under his feet, and wound up all things pertaining to this earth. Then the gospel will have been preached, and brought up and presented, and the effects thereof, to the Father.

Now what shall we do with the inhabitants of the earth? Their true situation can be presented to your minds, if you will calmly reflect. Every person, whether they have traveled or not, if they are acquainted with the history of nations, can discover at once, the variety there is, of religions, customs, laws, and governments, and if you will apply your hearts, you can understand the cause of this variety of effects.

Again there are the nations that have lived before us—what shall we do with them? And what is their situation in the other world?—What have we now to say of them? I can ell it in short. We are preaching to them the gospel of salvation—to the dead—through those who have lived in this dispensation, and it is a part and parcel of the great gospel discourse, a little here and a little there, that is necessary for the nation unto whom given.—With regard to doctrine, rules, customs, and many sacraments, they are meted out to the inhabitants of the earth severally as they stand in need, according to their situations, and what is required of them.

You may ask, what is meted out to us? I answer, the ordinances, the sacraments that he Lord Jesus Christ instituted for the salvation of the Jews, for all the house of Israel, and then for the Gentiles. This is the gospel—the plan of salvation the Lord has given to us. This is the kingdom the Lord has presented to us, the same he presented to the apostles in the days of Jesus. Now it is for the people to become acquainted with these laws and ordinances of salvation, then apply them to their lives, and that will save as many in the celestial kingdom, in the presence of the Father and Son, as will strictly adhere to them. This we read in the sacred book; we have it before us all the time, that just as many as will believe the gospel of Jesus Christ live up to its requirements in their lives, and die in the faith, shall receive a crown of life with the apostles, and all the faithful in Christ Jesus.

What next? I will tell you a practice of the Latter Day Saint elders generally. For instance, I get up here, and preach the fulness of the gospel, perhaps to individuals who never heard it before in their lives, and I close by saying, you that believe this which I have told you, shall be saved; and if you do not, you shall be damned. I leave the subject there. But, says one, "don't the Bible say so?"—You ought to explain yourself. "I only said what the Savior taught—he says, go into all the world, and preach the gospel to every creature; he that believeth and is baptized, shall be saved; and he that believeth not, shall be damned. Don't I say the same?" You leave it there, don't you? "Yes, the apostle left it there, and so do I."

I wish to explain it a little more, according to the plain, simple, English language. The sum of this practice is this; when I preach a gospel sermon, and they don't believe what I say, I straitway seal their damnation. Brethren, do you believe in such a thing as that? I do not; yet there are many of the elders just so absurd.

I recollect, in England, sending an elder to Bristol, to open a door there, and see if anybody would believe. He had a little more than thirty miles to walk; he starts off one morning, and arrives at Bristol; he preached the gospel to them, and sealed them all up to damnation, and was back next morning. He was just as good a man, too, as we had. It was want of knowledge, caused him to do so. I go and preach to the people, and tell them at the end of every sermon, he that believeth and is baptized, shall be saved; and he that believeth not, shall be damned. I continue preaching there day after day, week after week, and month after month, and yet nobody believes my testimony, that I know of, and I don't see any signs of it. What shall I do in this case, if I am sent to preach there? you may inquire. You must continue to preach there, until those who sent you shall tell you to leave that field of labor, and if the people

don't manifest by their works, that they believe, as long as they come to hear me, I will continue to plead with them, until they bend their dispositions to the gospel. Why? Because I must be patient with them, as the Lord is patient with me; as the Lord is merciful to me, I will be merciful to others; as he continues to be merciful to me, consequently I must continue, in long suffering, to be merciful to others—patiently waiting, with all diligence, until the people will believe, and until they are prepared to become heirs to a celestial kingdom, or angels to the devil.

When the book of Mormon was first printed it came to my hands in two or three weeks afterwards. Did I believe, on the first intimation of it? The man that brought it to me, told me the same things; says he, this is the gospel of salvation, a revelation the Lord has brought forth for the redemption of Israel; it is the gospel, and according to Jesus Christ, and his apostles, you must be baptized for the remission of sins, or you will be damned. Hold on, says I. The mantle of my traditions was over me, to that degree, and my prepossessed feelings so interwoven with my nature, it was almost impossible for me to see at all; though I had beheld, all my life, that the traditions of the people was all the religion that they had, I had got a mantle for myself. Says I, wait a little while; what is the doctrine of the book, and of the revelations the Lord has given? Let me apply my heart to them, and after I had done this, I consider it to be my right to know for myself, as much as any man on earth.

I examined the matter studiously, for two years before I made up my mind to receive that book. I knew it was true, as well as I knew I could see with my eyes, or feel by the touch of my fingers, or be sensible of the demonstration of my senses. Had not this been the case, *I* never would have embraced it to this day, it would have all been without form or comeliness to me. I wished time to prove all things for myself.

The gospel of Jesus Christ, must be preached to all nations for a witness and testimony, for a sign that the day has come, the set time for the Lord to redeem Zion and gather Isreal, preparatory to the coming of the Son or Man. When the gospel is preached to the people, some will believe, and some will not know whether to believe it or not. This is the situation of the world; go forth among the people, go among your own neighbors, and you may see it; because the Lord has touched your understanding with the spirit of truth, it looks to you as though all the world will believe it, if they can only hear your testimony; you go and preach to them, but to your astonishment, they seem perfectly disinterested, some go to sleep, and others are dreaming of their farms and possessions.

The Methodist will tell you he has had the gospel from his youth, and been brought up in the Methodist society, and so will the Quaker, and so will the Presbyterian, and so will the Shakers, for they say they are the only people who are preparing for the Millennium. What is law here, is not there, and what is not there, is here. I have been used to this method of worship, or that; and have heard the good old tone all the days of my life.

The Methodists come along and say, you may be baptized by pouring, or sprinkling, or not at all, for there is nothing essential in it. Another man says you can partake of the Lord's supper if you like, or let it alone, for it is non-essential, if you have only the good old tone you are all right.

Now I ask a question: Who is there that can know the things of God; who can discern the truth from the error? Where is the man, where are the people now in the world that can do it? They do not exist. Let the best wisdom of the world be summoned to their aid and they cannot know the things of God. Let a man be endowed with the revelations of Jesus Christ, and he will say at once, they cannot tell—it is impossible. Let the just Judge sound his trump, what will he say? I can read it to you in this book. (Laying his hand upon the Bible.)

He is compassionate to all the works of his hands; the plan of his redemption, and salvation and mercy, is stretched out over all; and his plans are to gather up and bring together, and save all the inhabitants of the earth, with the exception of those who have received the Holy Ghost, and sinned against it. With this exception, all the world besides shall be saved Is not this Universalism? It borders very close upon it.

I have preached portions of the doctrine of salvation to the people, when I traveled abroad. When I would take up the subject, the Universalists would run after me hundreds of miles, saying, "we are Universalists where I live; we are troubled with the Methodists, and the various sects, won't you come and use them up for us? we want them whipped out."

It is only parts and portions of the gospel, that you hear, a little here, and a little there, scattered all over the world. Now let the hearts of the children of men be enlightened; let them be awakened, to understand the designs of the Lord, in the salvation of man, and what will their voices echo, one to another? I will tell you what would be the feeling of every heart; salvation, glory, hallelujah to God and the Lamb, for ever and ever. Why? Because of his abundant mercy and compassion, because his wisdom has devised for us, that which we could not have devised for ourselves—that is what all creation would do.

I will take up another thread of my discourse, by observing that a few men upon the

earth, have found an item of truth, here and there, and incorporated it with their own wisdom, and taught the world that the Lord designs to save all mankind, no matter what they do. Another portion will catch at the Calvinistic principles, they hold that the Lord has fore-ordained this, that, and the other, and vigorously contend that the Lord *did* decree and *did* fore-ordain whatsoever comes to pass, and away they run. Another comes along with free salvation to all, he has caught that principle, and away they all go, deprecating every thing else, only the little particle each one has incorporated to himself.

It is this that makes the variance in the religious world. We see a party here, and a party there, crying lo here, and lo there, and the people are contending bitterly with each other, nation against nation, society against society, and man against man, each seeking to destroy the other, or bring them to this little particle of doctrine; that each one thinks is just right, it is right as far as it goes.

Man is made an agent to himself before his God, he is organized for the express purpose, that he may become like his master. You recollect one of the apostles' saying, that when we see him, we shall be like him; and again, we shall become Gods, even the sons of God. Do you read anywhere, that we shall possess all things? Jesus is the elder brother, and all the brethren shall come in for a share with him, for an equal share, according to their works and calling, and they shall be crowned with him. Do you read of any such thing as the Savior praying that the saints might be one with him, as he and the Father are one? The Bible is full of such doctrine, and there is no harm in it, as long as it agrees with the New Testament.

I will continue the point I am now at. The Lord created you and me for the purpose of becoming Gods like himself, when we have been proved in our present capacity, and been faithful with all things he puts into our possession. We are created, we are born for the express purpose of growing up from the low estate of manhood, to become Gods like our Father in heaven. That is the truth about it, just as it is. The Lord has organized mankind for the express purpose of increasing that intelligence and truth which is with God, until he is capable of creating worlds on worlds, and becoming Gods, even as the sons God.

How many will become thus privileged? Those who honor the Father and the Son, those who receive the Holy Ghost, and magnify their calling, and are found pure and holy, they shall be crowned in the presence of the Father and the Son. Who else? Not anybody. What becomes of all the rest? Are you going to cast them down, and sink them to the bottom of the bottomless pit, to be angels to the devil? Who are his angels? No man nor woman, unless they receive the gospel of salvation, and then deny it, and turn altogether away from it, sacrificing to themselves the Son of God afresh. They are the only ones who will suffer the wrath of God to all eternity.

How much does it take to prepare a man or woman, or any being, to become angels to the devil, to suffer with him to all eternity? Just as much as it does to prepare a man to go into the celestial kingdom, into the presence of the Father and Son, and to be made an heir to his kingdom, and all his glory and be crowned with crowns of glory, immortality, and eternal lives. Now who will be damned to all eternity? Will any of the rest of mankind? No!—not one of them.

The very heathen we were talking about; if they have a law, no matter who made it, and do the best they know how, they will have a glory which is beyond your imagination, by any description I might give; you cannot conceive of the least portion of the glory of God, prepared for his beings, the workmanship of his hands; for these people who are scattered before me, who are the sons and daughters, legitimately so, of our Father in heaven, they all sprung from him; it hath not entered into the heart of man to conceive what he has prepared for them.

The Lord sent forth his gospel to the people; he said, I will give it to my son Adam; from whom Methuselah received it; and Noah received it from Methuselah; and Melchisedek administered to Abraham. In the days of Noah the people generally rejected it. All those who became acquainted with its principles, and thereby became acquainted with, and tasted the power of salvation, and turned away therefrom, became angels to the devil.

Let us apply it directly to ourselves, who have tasted of the good word of God. Let me turn around with you and reject it, and teach our children that it is an untruth, teach the same to our neighbors, and that it is a burlesque to our senses; let us deny the Lord that bought us, what would be the result? our children would grow up in unbelief, and the sin would rest upon our own heads. Suppose we were faithful, and the people will not believe our testimony, we shall receive our reward, the same as though they did believe it.

Suppose the inhabitants of the earth were before me, those who have died, what shall we say of them? Have they gone to heaven or to hell? There is a saying of a wise man in the Bible, like this, "who knoweth the spirit of a man that goeth upward or the spirit of the beast that goeth downward." All have spirits, I should suppose by this. Again, there is another saying, "the Lord giveth and the Lord taketh away, and blessed be the name of the Lord." Man dies, and his spirit goes to God who gave it. All these things are within

the scope of the gospel sermon, all these principles are embraced in this great gospel discourse.

What shall we say without going to the Scriptures at all? Where do the spirits of this people go to, when they lay down their tabernacles? They go into the presence of God, and are at the pleasure of the Almighty. Do they go to the Father and the Son, and there be glorified? No! They do not. If a spirit goes to God who gave it, it does not stay there. We are all the time in the presence of the Lord, but our being in the presence of the Lord, does not make it follow that he is in our presence; the spirits of men are understood to go into the presence of the Lord when they go into the spirit world.

The prophet lays down his body; he lays down his life, and his spirit goes to the world of spirits; the persecuter of the prophet dies, and he goes to Hades; they both go to one place and they are not to be separated yet. Now, understand, that this part of the great sermon the Lord is preaching in his providence, the righteous and the wicked are together in Hades. If we go back to our mother country, we there find the righteous and the wicked.

If we go back to our mother country, the states, we there find the righteous and we there find the wicked: if we go to California, we there find the righteous and the wicked, all dwelling together; and when we go beyond this vail, and leave our bodies which were taken from the mother earth, and which must return, our spirits will pass beyond the vail; we go where both saints and sinners go; they all go to one place. Does the devil have power over the spirits of just men? No. When he gets through with this earth, he is at the end of his chain. He only has permission to have power and dominion on this earth, pertaining to this mortal tabernacle; and when we see through the vail, all are in the presence of God. What did one of the ancients say? "Whither shall I go from they spirit, and whither shall I flee from thy presence; if I ascend up into heaven thou art there; if I make my bed in hell, behold, thou art there; if I take the wings of the morning and dwell in the uttermost parts of the earth, even there shall thy hand lead me, and thy right hand shall hold me." Where is the end of his power? He is omnipotent, and fills immensity, by his agents, by his influence, by his spirit and by his ministers. We are in the presence of God there, as we are here. Does the enemy have power over the righteous? No. Where are the spirits of the ungodly? They are in prison; where are the spirits of the righteous, the prophets, and the apostles? They are in prison, brethren, that is where they are.

Now let us notice a little experience lest some of you should be startled at this idea. How do you feel, saints when you are filled with the power and love of God? You are just as happy as your bodies can bear. What would be your feelings suppose you should be in prison, and filled with the power and love of God; would you be unhappy? No. I think prisons would palaces prove, if Jesus dwelt there. This is experience.—I know it is a startling idea to say that the prophet and the persecutor of the prophet, all go to prison together. What is the condition of the righteous? They are in possession of the spirit of Jesus,—the power of God which is their heaven; Jesus will administer to them; angels will administer to them; and they have a privilege of seeing and understanding more than you or I have, in the flesh; but they have not got their bodies yet, consequently they are in prison. When will they be crowned, and brought into the presence of the Father, and the Son? Not until they have got their bodies; this is their glory. What did the holy martyrs die for? Because of the promise of receiving bodies, glorified bodies, in the morning of the resurrection. For this they lived; and patiently suffered, and for this they died. In the presence of the Father, and Son they cannot dwell, and be crowned, until the work of the redemption of both body and spirit, is completed. What is the condition of the wicked?—They are in prison. Are they happy? No! They have stepped through the vail, to the place where the vail of the covering is taken from their understanding. They fully understand that they have persecuted the just and Holy One, and they feel the wrath of the Almighty resting upon them, having a terrible foreboding of the final consumation of their just sentence, to become angels to the devil; just as it is in this world, precisely.

Has the devil power to afflict, and cast the spirit into torment? No. We have gained the ascendency over him. It is in this world, only he has power to cause affliction, and sickness, pain, and distress, sorrow, anguish, and disappointment; but when we go there, behold! the enemy of Jesus has come to the end of his chain; he has finished his work of torment, he cannot come any farther; we are beyond his reach, and the righteous sleep in peace, while the spirit is anxiously looking forward to the day when the lord will say; awake my saints, you have slept long enough; or the trump of God shall sound, and the sleeping dust shall arise, and the absent spirits return, to be united with their bodies; and they will become personages of tabernacle, like the Father and his son, Jesus Christ; yea Gods in eternity.

They look forward with great anxiety to that day, and their happiness will not be complete—their glory will not attain to the final consumation of its fullness, until they have entered into the immediate presence of the

Father and the Son, to be crowned, as Jesus will be, when the work is finished. When it is wound up, the text is preached, in all its divisions pertaining to the redemption of the world, and the final consumation of all things; then the Savior will present the work to the Father, saying, Father, I have finished the work thou gavest me to do; and the Son will give it up to the Father, and then be subject to him, and then he will be crowned, and that is the time you and I will be crowned also.

We will notice, by this, that all the nations of the earth, with the exception of those who have apostatized from the gospel salvation; every son and daughter of Adam, except those who have denied the Holy Ghost, after having received it, are placed in prison with the rest of them, with prophets, priests and saints. Suppose we quote a little scripture on this point.—Jesus died to redeem the world. Did his body lay in the tomb? Did his spirit leave his body? Yes.—Where did his spirit go, you may enquire? I do not know that I can tell you any better than what the ancient apostle has told it; he says he went to preach to the spirits in prison. Who are they to whom he went to preach? The people who lived in the antedeluvian world. He preached the gospel to them in the spirit, that they might be judged according to men, in the flesh.

What shall we say of the people who live in the 19th century? When any of the Latter Day elders or apostles die, and leave this world, suffice it to say that their spirits go to that prison, and preach the gospel to those who have died without hearing it; and every spirit shall be judged precisely as though he lived in the flesh, when the fullness of the gospel was upon the earth. This leads to the subject of the saving, and redeeming powers possessed by the righteous; but we shall not have time this morning, to treat upon it; suffice it to say, that saviors are coming up, in the last days, upon mount Zion.

This I say of every son and daughter of Adam; prophets, priests, and those that slew the prophets, all go to prison; the elders of this church go there, and there continue their labors, and by and by, you will see Zion redeemed, and saviors will come up upon mount Zion. The faithful elders will come, and go forward in the ordinances of God, that our ancestors, and all who have died previous to the restoration of the gospel in these last days may be redeemed.

Now ye elders of Israel, when you say that John Wesley went to hell, say that Joseph Smith went there too. When you tell about Judas Icariot going to hell, say that Jesus went there too. The world cannot see the whole of the gospel sermon at one glance; they can only pick up a little here, and a little there. They do not understand from the beginning to the end, know that it is as straight as a line can be drawn. You cannot find a compass on the earth, that points, so directly, as the gospel plan of salvation. It has a place for everything and puts everything in its place. It divides, and sub-divides, and gives to every portion of the human family, as circumstances require.

It is for us to get rid of that tradition, in which we are incased, and bring up our children in the way they should go, that when they get old, they will not depart from it. It is your privilege and mine, to enjoy the visions of the spirit of the Lord, every one in his own order, just as the Lord has ordained it, that every man and woman may know for themselves, if they are doing right, according to the plan of salvation. I have only touched a little of the great gospel sermon, and time has come, that we must close our meeting; so may the Lord God of Israel bless you in the name of Jesus: AMEN.

Sunday, August 16, 1852: President Young, in continuation of his subject the Sabbath previous, delivered the following

DISCOURSE.

I am confident that I have the prayers of the saints and the faith of those who have faith. It is seldom that I request the saints to pray for me, for I judge them by myself, with a righteous judgment; I always pray for the saints, and suppose in return they pray for all the faithful; and, consequently I have my share of their prayers.

I recollect a statement that I made, last Sabbath, with regard to the gospel--what a gospel sermon is—how long it takes to preach it, and what it comprises; that it takes the same time to preach it, that it does to accomplish the plan of salvation, pertaining to the children of men. I have never yet seen the time that I had wisdom, strength and ability, enough to preach a gospel discourse; to commence it, and finish it; setting before the people the plan of salvation sufficiently full, that thereby they might be saved. But it is only given in portions, a little here and a little there, by feeble man.

The subject that is before us to-day is in the great discourse. To understand the first principles of the gospel,—to rightly understand them, a man must have the wisdom that comes from above; he must be enlightened by the Holy Ghost; his mind must be in open vision; he must enjoy the blessings of salvation himself, in order to impart it to others.

In our capacity, we are privileged in a spiritual point of view, precisely as we are in a temporal point of view. We have the privilege of learning and adding to the knowledge we have already obtained. We have a knowledge for instance, of the rudiments of the English language; if we continue in our stud-

less, in our exertions to acquire information, we obtain more knowledge; and if we continue still to persevere, we add still more to that until we are perfect masters of the language.

Again, with regard to mechanism, in a certain sense, the same principle will hold good. We have the privilege of learning the arts and sciences that the learned among the Gentile nations understand; we have the privilege of becoming classical scholars; of commencing at the rudiments of all knowledge; of entering into the academies, we might say of perfection. We might study, and add knowledge to knowledge, from the time that we are capable of knowing anything, until we go down to the grave; if we enjoyed healthy bodies, so as not to wear upon the functions of the mind, there is no end to a man's learning. This compares precisely with our situation pertaining to heavenly things. The capacity of mankind in attaining to geometrical knowledge, and the fine arts, is great; all nations and people understand more or less of the knowledge pertaining to the arts and sciences. But when they leave these principles that are comprehended in the studies pursued by the natural man, and undertake to define their own persons, their own being, and to understand the propriety and wisdom of the creation, and bring forth to themselves, or to others those principles that pertain to future knowledge, they are in the dark; there is a vail over them. The vail of the covering that is over the nations of the earth, has beclouded their understandings, so that they are in thick darkness. This our experience teaches us—that when any uninspired person or persons, who pretend to step beyond organized nature which is visible to the natural eyes, there is a mystery; the hidden mystery, the deep and unsearchable mystery of creation.

We can see the natural man, we can behold our face in the glass, but can we tell what manner of person we are? Can we define the object of this organization—of this body? Can we circumscribe it? Can we fathom the depths, the propriety, the necessity, and the object of divine wisdom, in our organization? It is a mystery to the wisest there is upon the earth. We see life and action; this we witness daily, ourselves—we act, we see others act. We have sight to see; our ears are organized to hear, our hands to feel, and all the system throughout seems to be perfectly framed to sense and understanding; and the mystery of it is such that the wisest of all the philosophers, are ready to acknowledge, and exclaim, it is a mystery; it is not to be fathomed or understood by man. When we advance into the future, or recede into the past, either, plunges man into a still greater mystery. It is a mystery that the world have sought after by their wisdom; they have studied diligently for the express purpose of becoming acquainted with these mysteries. Thousands and thousands have spent their whole lives in study; have sought after and read the comments and ideas of others, with the utmost anxiety and fervency of intention, seeking to find that which others have not found; to learn that which has not been learned.

This book which is the Old and New Testament, preaches but one sermon, from Genesis to Revelations. We commence and go through with this volume; then search all those books which have been rejected by the Christian nations, as not canonical, and any other writings of prophets, and apostles; and all good men; all revelations that have been set aside, and considered unnecessary;—summon all the revelations that have been given since the days of Adam to the present time and what is the sum of the whole of the teachings of Him who has created, the Supreme of the universe,—He who has organized, and planned, and executed, and brought into existence all his teachings to his people? Simply this: son, daughter, live before me, so that I can come and visit you; order your lives with that propriety, that I will not be disgraced to come and abide with you for a season; or, when I send my angels, or my minister, the Holy Ghost to reveal my mind, and will to you, or to bless you with abiding comfort, that they may not be disgraced, in your society.

I say, all the revelations of God, teach simply this: son, daughter, you are the workmanship of mine hands; walk and live before me in righteousness; let your conversation be chaste; let your daily deportment be according to my law; let your dealings one with another be in justice and equity, let my character be sacred in your mouth, and do not profane my holy name, and trample upon my authority; do not despise any of my sayings for I will not be disgraced. I wish to send one of my servants to visit you.—What for? That you may see and know, as others have; that you may see as you are seen; that you may understand these principles pertainining more particularly to the kingdom you are in. You have descended below all things; I have in my wisdom reduced you; I have caused that you should drink of the dregs of a bitter cup. I have placed you in the depths of ignorance, and have surrounded you with weakness to prove you. I have subjected you to all misery that can be endured. I have caused you to come upon this earth, where misery, and darkness, and every species of unbelief, and wickedness reign, to prove you, that you may understand and know the good from the evil, and be capable of judging between these, with a righteous judgment.

I have caused all this to be done; and now, son and daughter, the *inhabitants* of the

whole earth that have lived from the days of Adam until now, the first and the last,—the grand aim of all that I the Lord have revealed is, to instruct you to live so that I can come and visit you, or send my angels, that they can enter into your habitations, walk and converse with you and they not be disgraced. By so doing, you shall be made partakers of all knowledge, and wisdom, power and glory, that the sanctified or glorified beings enjoy. And this is, the first of all, what the Lord wishes of the people.

What does our experience teach us—our eyes witness day by day? True, I may say with many of you, I am not under the necessity of hearing the name of God, whom I serve, my Father in heaven, blasphemed daily; I am not associated with those who blaspheme the name of the Father, and the Son, and the character of the Holy Ghost; I do not associate with those who are liars, or adulterers, or whoremongers, or those who love and make a lie; you can say the same; yet, when we mingle among the wicked, what do we see and hear? What do these my brethren hear, that take the pains to go into the kanyons to sell a little beer to the traveler? They hear the name of the Lord that bought them, blasphemed. It would take all the teams you have in the country, to draw gold enough, to tempt me into such a situation.

Men are going crazed to attend the ferries in order to amass a few paltry dollars. What do you hear there? You hear the name of the Lord Almighty, and his character, and his Son Jesus Christ, and his Minister, the Holy Ghost, blasphemed; and every servant of God upon the earth, are cursed upon them, to the lowest regions. It is not all the Gold of Ophir and California, that could hire me to hear it, for one month. These are my feelings.

Gold and silver will perish, but the name of the Almighty will remain forever, his character will not sink; nor the character of his Son, nor of his ministers, nor of any his faithful servants, who keep his commandments. Riches will perish, but *they* will endure. I say again there is not Gold enough lying east of the Rocky mountains, to bring me to one of these ferries, and hear the blasphemies I should have to hear. But can we not hear it here? Yes, to a shame and disgrace of a few that call themselves Latter Day Saints. Is it so that there is a man whose name is written in the Lamb's Book of Life, that will take the name of the Deity in vain? I speak to you who are trifling with the Lord Jesus, and the Holy Spirit of promise, to the shame of a few of the elders of Israel.

The time will come, when they will be cut off, though I am sorry to say that; I would rather say, that while I am in the society of the Latter Day Saints, I might never hear the character of the Deity ridiculed and disgraced, and his name used in a light and trifling manner.

It is true I do not hear it. If I were to hear that which other people say they hear, an elder of Israel use the name of the Lord God in vain, I should cut him off from the church; and if I could not get any help to cut him off, I would do it myself. Let me tell you, he must be a very ignorant man who can use the name of the Deity in vain, without having to repent forthwith.

While I was talking, last Sabbath, I wished that I could have strength of lungs to speak about one thousand years, and live without eating or resting. I thought, in that time, we should get pretty well through the gospel sermon.

I will now read a little in this book, called the Book of Doctrine and Covenants, pertaining to the subject we had before us last Sabbath. I will read a portion of a short revelation, in order to exhibit some items of doctrine that are not generally understood, altho' it is before the people. All people who are disposed, have the privilege of reading this book for themselves; for it has been published to the world for some years; the saints read it, and have the privilege of understanding it, if they choose. Still, as I observed, we are in the school, and keep learning, and we don't expect to cease learning while we live on the earth; and when we pass through the vail, we expect still to continue to learn, and to increase our fund of information. That may appear a strange idea to some; but it is for the plain and simple reason, that I am not capacitated to receive all knowledge at once. I must, therefore, receive a little here and a little there.

I will read in the Book of Doctrine and Covenants, Section 44. A commandment of God, and not of man, to Martin Harris, given (Manchester, New York, March, 1830) by Him who is eternal.

I could give to the people the cause of this revelation, but it is not necessary. I may say a word upon it when I come to it in the revelation, which will explain all that is necessary. Those who are acquainted with Martin Harris, know his natural turn and disposition; he wanted to learn all things at once; was continually in pursuit of knowledge, and neglected to act upon that which he had already received. That is his true character, so far as I have known him. The revelation reads as follows:

"I am Alpha and Omega, Christ the Lord; yea, even I am He, the beginning and the end, the redeemer of the world: I having accomplished and finished the will of him, whose I am, even the Father, concerning me; having done this, that I might subdue all things unto myself; retaining all power, even to the des-

saying of Satan and his works at the end of the world, and the last great day of judgment, which I shall pass upon the inhabitants thereof, judging every man according to his works, and the deeds which he hath done."

We read in the Bible, you recollect, that every man shall be judged according to his works, but it is impossible, or, I will say, it is a considerable task, and quite a labor, to get a community to understand these words, as they read; when in reality, to those that understand them, it is as plain to them as it is for this congregation to count how many fingers I am now holding up before you. If I hold up two fingers, you exclaim there are two; but somebody will start up and say no, there is but one, while another declares there are four, and not one or two. Every person has a privilege of looking for themselves, and may know whether I hold up one, two, or four fingers. To a person who understands this saying, it is just as easy for them to judge, and know that mankind will be judged according to their works which they do in the body, and yet how hard it is to get the people to say it is so, and have them understand it.

"And surely every man must repent or suffer, for I God am endless: wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing, and gnashing of teeth: yea, to those who are found on my left hand: nevertheless it is not written, that there shall be no end to this torment, but it is written, endless torment."

This revelation has been before the people, in this volume, since the year 1834, and yet how few have paid attention to it. Suppose I repeat a part of this last quotation. "Nevertheless it is not written, that there shall be no end to this torment; but it is written, endless torment."

"Again, it is written, eternal damnation: wherefore, it is more express, than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory: wherefore, I will explain unto you, this mystery, for it is meet unto you, to know even as mine apostles. I speak unto you that are chosen in this thing, even as one, that you may enter into my rest. For behold, the mystery of godliness, how great is it? For behold I am endless, and the punishment which is given from my hand, is endless punishment, for endless is my name. Wherefore, eternal punishment is God's punishment. Endless punishment is God's punishment.

If I recollect right, I think there is no place in the Bible so explicit, with regard to this name of the Deity, "for endless is my name."

"Wherefore, I command you to repent, and keep the commandments which you have received by the hand of my servant Joseph Smith, jr., in my name: and it is by my almighty power that you have received them: therefore I command you to repent, repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore: how sore you know not! how exquisite you know not! yea, how hard to bear you know not! For behold, I God have suffered these things for all, that they might not suffer, if they would repent; but if they would not repent, they must suffer even as I: which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit, and would that I might not drink the bitter cup and shrink: nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men: wherefore, I command you again to repent, lest I humble you with my Almighty power; and that you confess your sins, lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree you have tasted at the time I withdrew my Spirit."

This language needs no particular explanation, to those who ever knew Martin Harris.

"And I command you, that you preach naught but repentance; and show not these things unto the world until it is wisdom in me: for they cannot bear meat now, but milk they must receive: wherefore, they must not know these things, lest they perish: learn of me, and listen to my words, walk in the meekness of my Spirit: I came by the will of the Father, and I do his will."

I want to connect this part of the revelation given to Martin Harris, with a few words in the revelation, called the Vision.

"Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth and defy my power; they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels, in eternity: concerning whom I have said, there is no forgiveness in this world nor the world to come: having denied the Holy Spirit, after having denied the Only Begotten Son of the Father, having crucified him unto themselves, and put him to an open shame: these are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb who was slain, who was in the bosom of the Father, before the worlds were made."

I wished to connect these two quotations, and refer directly to the situation of the world, believing that this can be made profitable like everything else. All the revelations that are given, and every revelation that was given, and every matter of fact, or truth, that is revealed to the children of men, is for their benefit; and if improved upon, in honesty and truth, in righteousness and humility, to the glory of God, and to their own honor, it is a lasting benefit; but if they should turn about and make an evil use of it, it always will be to their condemnation, consequently it is for the inhabitants of the earth to know the blessings and the privileges the Lord has for them to enjoy. It was said by the Savior, when in the flesh, to the Scribes and Pharisees, and learned doctors of the law—and it will apply to every class and grade, and every individual in every community: "this is the condemnation, light has come into the world, and men choose darkness rather than light."

So it is, it always has been, and it always will be so; when light comes, if the people reject that light, it will condemn them, and will add to their sorrow and affliction. So it is with the inhabitants of the earth, at the present day, as much as it was in the days of the Savior, or in any other period of the world. Light comes into the world, but men choose darkness; when they do, it proves that their deeds are evil. This principle may prove beneficial to us, and to every son and daughter of Adam, who hear, and have the privilege of hearing, and of understanding for themselves.

When we take a view of the inhabitants of the earth, and look at ourselves, and contemplate our own situation and circumstances, we are satisfied, that we, as a people, are favored above any other class, upon the face of this globe. Our blessings are multiplied unto us, more than any people. We have the privilege of knowing how to escape this world of sorrow and sin; to enter into the strait gate, that was spoken of by the Savior, and obtain eternal life.

Is there any other people that know these principles—that have committed to them, the keys of the holy priesthood, by which they may save themselves, save their families, save their neighbors, and save all that will hear them? Where is that community? I do not know; so may this congregation exclaim, if the same inquiry was made of them; you can say, we do not know.

We are blessed; greatly blessed: and when we contemplate even upon our afflictions, the fact is, they appear to us not worth mentioning; they should never come into remembrance before us. We have the privilege of serving the Lord, of growing in grace, and obtaining that which the Lord designs should be prepared to enter in at the strait gate; for strait is the gate, and narrow is the way, says Jesus, that leadeth to the endless lives. It is translated in King James' version of the Old and New testament, "that leadeth unto eternal life." But in our late revelations, it is rendered, "strait is the gate, and narrow is the way that leadeth to the endless lives, and few there be that find it."

Were I to inquire of the Latter Day Saints, if they are all expecting to enter in the strait gate, spoken of by the Savior; if they are all to inherit eternal lives, every one would answer in the affirmative. I hope they will; it really would rejoice me, were it to be so; but I cannot believe for a moment that every person who receives this gospel will be prepared to enter in at the strait gate, and inherit eternal lives. But there is one fact, and that is undeniable; we cannot alter it; and that is, every man shall be judged according to his works, and every man will receive, according to the extent of his capacity.

Every individual among the latter day Saints, and among all professors of religion, and then among all the heathen upon the face of the earth, will be judged according to their works. Is this all? No! Every individual will also receive according to the extent of their capacity. The enquiry might arise, is every individual who receives the new and everlasting covenant, and by their acts submit to it, are they capable of receiving the glory to be revealed—the crowns of glory, of imortality, and eternal lives?—You may answer that question yourselves; pause a moment.

I will refer your minds to Abraham; he lived many years without children, and sought diligently of the Lord to know if his name should be blotted from the book, if it should become extinct. He was a righteous man, a good man, and conversed with the Lord; received revelations from above, and communed with heavenly beings; while his constant cry was, O Lord, shall my name stop here? You can read in the Bible, how he obtained a promise, and his wife actually bore him a son in her old age. He obtained this promise: "Abraham my son, you shall have a posterity, and a great nation shall spring forth from your loins; you shall receive the desire of your heart. What can you desire, Abraham?" I want to know if this will be the end of my posterity, and is my name to stop here? No, says the Lord, to your posterity there shall be no end. You remember what the apostle says concerning this matter. It is this: his seed shall be like the sands upon the sea-shore, and like the stars in the firmament, for multitude; they cannot be numbered, from this time, henceforth and forever; they are endless, and still continue to increase, and increase.

Here is the very posterity of Abraham in this house; nearly the whole of this congregation are composed of them, and they are on the increase, spreading forth on the right and on the left, according to the promise of Abraham, and the blessings he was earnestly seeking for. I mention this to remind you of one fact, it is a great blessing, and one of the greatest that can be bestowed upon a human being—to

...ve the sanction of the Almighty, the voice of God is ...mous, saying that he shall inherit eternal lives. The ...t of eternal life is the greatest of all gifts that can be be...wed upon mankind.

Whenever we step forth into other communities, or contem...plate the past, and view our forefathers, what will be their ...ation, what their doom? I can tell you, and you will ...ow me to judge the matter, not however, that I am going ...ass them, and pronounce sentence upon them, but their ...ation is plain to those who understand.

My father and grand father, my ancestors, were some of ...e most strict religionists that lived upon the earth, you ...o doubt can say the same about yours. Of my mother, she ...d bore me, I can say, no better woman ever lived in the ...rld than she was; I have the feelings of a son towards ...m. I should have them—it is right; but I judge the mat...r pertaining to her, from the principles and spirit of the ...achings I received from her.

Would she countenance one of her children in the least ...t that was wrong, according to her traditions? No, not ...the least degree. I was brought up so strict, so firm in ...e faith of the Christian religion by my parents, that if I ...d have said 'devil,' I believed I had sworn very wickedly, ...matter on what occasion, or under what circumstances ...is might occur; if I used the name of devil, I certainly ...ould have been chastised, and that severely. Would my ...ther or mother allow any of their children to say 'darn it?' ...re they even allowed to say 'I vow?' No. If we had ...id either of these words we should have been whipped for ...ying. I don't say that we did not say such things when out of ...ght of father and mother; but if by any means it came ...their ears, we were sure to be chastised.

Did I ever hear a man swear in my father's house? No, ...ver in my life. I never heard my father, or any person ...out his premises swear as much as to say 'darn it,' or ...arse it,' or 'the devil.' So you see I was brought up ...ery strictly. My mother, while she lived, taught her ...ildren all the time to honor the name of the Father and ...e Son, and to reverence the Holy Book; she said, read it, ...erve its precepts, and apply them to your lives, as far ...you can; do every thing that is good; do nothing that is ...il; and if you see any person in distress, administer to ...eir wants; never suffer anger to arise in your bosoms, for ...at do you may be overcome by evil. I do not know that ...ever wronged my neighbor, even to the value of a pin. ...ught, when a child, not to take a pin from the door ...ep of a neighbor, but to carry it into the house and give ...to some of the family. Never did my mother or father ...untenance any of their children in any thing to wrong ...eir neighbor or fellow being, even if they were injured by ...em. If they have injured me, says my father, let me re...turn good for evil, and leave it in the hand of the Lord; he ...will bless me for doing right, and curse them for doing ...wrong.

I have merely mentioned my own parents and their teach...ings to their children, to bring before our minds the thou...sands and millions, and thousands of millions of the inhab...itants of the earth, who have lived and passed off this stage ...of action; and the millions that are now living, eating, drink...ing and busily engaged in the almost endless pursuits of ...mortal life as we are; every one moving according to their ...own capacity and according to their own views and notions ...of things; but they all alike breathe the free air, and drink ...of the free water, and all are before the Lord. I bring up ...these little items to prepare the way for the question, what ...are you going to do with all these inhabitants of the earth? ...The Methodists answer, you must come to the anxious seat, ...or else be plunged into that lake of fire and brimstone, and ...there live forever, without any end to your torment, among ...devils employed in pitching you around, adding brimstone ...to fire and fire to brimstone. You are to stay there for mil...lions and thousands of millions and millions of millions of ...years, and all the rest of it a man can think of in the shape ...of numbers; when you have lived there so many years; you ...are not any nearer the end of this awful torment than you ...was when it first began.

This has appeared to me, from my childhood to this day, ...to be a piece of complete nonsense; to talk about the inhab...itants of the earth being thus irretrievably lost; to talk of ...my mother, and yours, or our ancestors, who have lived ...faithfully according to the best light they had; but because ...they had not had the everlasting covenant, and the holy ...priesthood in their midst, that they should go to hell, and ...must there to all eternity. It is nonsense to me; it always ...was, and is yet.

What are you going to do with them? I will tell you. ...Take the Methodists, and every reformer; from the latest ...back to King James, who seceded from the authority of the ...Pope; and the hundreds and thousands that are now living upon the earth; and have lived and passed away, who pro...fess no religion, but stand aloof from all parties; among those who are dead, and those who are living; there are multitudes who have been, and are, as good as they knew how to be.

Now the point is, to know what we are going to do with them. Are we going to send them to an endless hell?—This wants a little explanation, for if I were to say that all go to hell, I should certainly tell the truth; and I can say as I said last Sabbath, all go there, both saint and sinner, in one sense of the word.

There are reasons for this, and it is for man to understand what they are; placing everything in its own place, classifying and putting all things where they belong, to make the doctrine of salvation complete. Fore-ordination, for instance, and free grace, are both true doctrines, but they must be properly coupled together, and correctly classified, so as to produce harmony between these two apparently opposite doctrines. We must know, when the Lord speaks, what he is talking about, and who he is talking about—all and considerably more of which, is necessary, to get a proper knowledge of the whole scheme of salvation.

I ask you again, what are we going to do with father and mother? Are you going to send them to perdition, and there let them welter in awful misery and endless torment? No; we are not going to do any such thing, but we will put them where they belong.

Now understand, all spirits came from God, and they came pure from his presence, and were put into earthly tabernacles, which were organized for that express purpose, and so the spirit and the body became a living soul. If these souls should live, according to the law of heaven; God ordained they should become temples prepared to inherit all things. I wish you to understand, that all spirits are pure when they are put into these tabernacles, but we have not time to explain, or set before you, the reason of the variations in appearance, in the mortal tabernacles; there are causes for it. Our spirits fill the tabernacles organized for them; it is a habitation for the spirit to dwell in and if the spirit and the body both agree in keeping all the laws, and all the commandments that the Lord reveals unto that tabernacle, it never shall be destroyed.

How many shall be preserved? All who do not deny, and defy the power and character of the Son of God; all who do not sin against the Holy Ghost. Now to return again. Here are the spirits which have come and taken possession of the tabernacles prepared; they have entered into their house, and you observe that these habitations of the spirits of men, are scattered over the face of the earth, and they have come from the Lord pure in their spirits; these enter their tabernacles, and are shut out from his presence, and the knowledge of the Lord, they are ignorant; filled with unbelief; exposed to the unholy traditions of the fathers, which they have to grapple with and all the wickedness that is in the world, with which they have to contend.

With your mind's eye look at the millions of them in all nations, who are doing according to the best knowledge they possess. What! the Roman Catholic? Yes, and then every one of her daughters; down to the latest Protestant church that has been organized; they are all doing just as well as they can, and living according to the best light they have, a great many of them, though not all. What shall we do with them? They pass from the world—their spirits go into the spiritual world, and their bodies go back to their mother earth, and there sleep, while their spirits are before the Lord.

Are they happy. Every son and daughter of Adam, who live according to the best light and knowledge they have, when they go into the spiritual world, are happy in proportion to their faithfulness. For instance, take a view of some of our late reformers; take the best specimen of reformers that we have, who are all the time full of glory and happiness, and full of praise to the Lord; who meet together oft to sing and pray, and preach, and shout, and give thanks to the Lord Almighty: (and in a great many instances, and in a great degree, they enjoy much of a good spirit, which is the Spirit of the Lord, or the light of Christ which lighteth the world.)

Now this may be singular to some. What! they enjoy the Spirit of the Lord? Yes; every man and woman, according to their faith, and the knowledge they have in their possession. They enjoy the goodness of their Father in heaven. Do they receive the Spirit of the Lord? They do, and enjoy the light of it, and walk in it, and rejoice in it.

What will be their state hereafter? Every

faithful Methodist that has lived up to, and faithfully fulfilled the requirements of his religion, according to the best light he had, doing good to all, and evil to none; injuring no person upon the earth, honoring his God as far as he knows, will have as great a heaven as he ever anticipated in the flesh, and far greater. Every Presbyterian, and every Quaker, and every Baptist, and every Roman Catholic member, every reformer of whatever class or grade, that lives according to the best light they have, and never have had an opportunity of receiving a greater light than the one in their possession, will have and enjoy all they live for.

I am telling you the truth as it is, and you may write it down if you please, and call it revelation if you will. But it has been revealed before I revealed it here to-day. This is the situation of christendom, after death.

You may go among the Pagans, or among all the heathen nations there are, and they have their religion, their sacraments, and ceremonies, which are as sacred to them as ours are to us; they are just as precious and dear to them, though we call them heathen; they are idolatrous worshippers, yet their religion is as sacred to them, as ours is to us. If they live according to the best light they have in their religion, God is God over all, and the father of us all; we are all the workmanship of his hands, and if they are ignorant, filled with superstition, and the traditions of the fathers interwoven like a mantle around and over them, that they cannot see any light, so will they be judged; and if they have lived according to what they did possess, so they will receive hereafter.

And will it be glory?—you may inquire. Yes. Glory, glory, glory to our merciful Father in heaven, for the least glory spoken of in this Vision, given to Joseph Smith, junior, and Sidney Rigdon, cannot be described; it is so great, and so exquisite, that it is altogether beyond mortal perception.

They could not write it, neither describe it in language; the glory of the telestial world, no man knows, except he partakes of it, and yet, in that world, they differ in glory, as the stars in the firmament differ one from the other. The terrestrial glory is greater still, and the celestial is the greatest of all; that is the glory of God the Father, where our Lord Jesus Christ reigns. Well, this people are privileged above all other people upon the earth; this community, this congregation, now before me, are the people whose blessings are far superior to the blessings of all the human family besides.

What manner of persons ought we to be? Should not all of our lives be filled with praise, and glory, and hallelujas to God and the Lamb: with good works and good feelings, being filled with the spirit of God? If so, would there be any room for anger, or contention from this time forth? There would not be one man or woman, that could find time to talk about their neighbors, or contend with a brother, but all hearts would be sanctified before the Lord, and every tongue would be speaking praise, and every hand would be put forth to do good, and to seek to build up the kingdom of God, and they would never sin again. If we seek to build up this kingdom, hereafter the Lord will build us up. I don't know that I shall get half through with what I have to say to-day. I wish to come back and look at ourselves in the next place.

How many glories and kingdoms will there be in eternity? You will see the same variety in eternity as you see in the world. For instance, you see here, one class of men, who have lived according to the best light they had; you may go among the heathen, or among the christians, it is no matter, I will call them all christians, or all heathens, if it will accommodate any body's feelings, for they don't come much short of all being heathen. We will take the best men we can find among them, when they pass through the veil they are in happiness, they are in glory; they go among the disembodied spirits, but they do not go where there are resurrected bodies, for they cannot live there; a prophet or an apostle cannot live there; they also go into the spiritual world, to live with spirits. Do they commune with the Father and Son? The Father communes with them as he pleases, through the means of angels, or otherwise, the Son and the Holy Ghost. This is the situation of the prophet, the apostle, and all saints before they receive their resurrected bodies; but they are looking forward to the time when they shall receive their bodies from the dust; and those that have been faithful, probably, will now soon get their resurrected bodies. Abraham has had his body long ago, and dwells with the Father and the Son, among all the prophets and faithful saints who received their resurrected bodies immediately after the resurrection of the Savior; they were then prepared to enter into the Father's rest, and be crowned with glory and eternal lives, but they are not prepared before.

No spirit of saint or sinner, of the prophet, or him that kills the prophet, is prepared for their final state; they pass through the veil from this state, and go into the world of spirits, and there they dwell, waiting for their final destiny. It no doubt appears a singular idea to you, that both saint and sinner, go to the same place, and dwell together in the same world. You can see the same variety in this world. You see the Latter Day Saints, who have come into these valleys, they are by themselves as a community, yet they are in the same world with other communities. But I do not feel as though I am dwelling where there are six or eight kinds of religion, or more, and after all, no religion at all; I am not dwelling where there is cursing, and swearing, and horse racing, and gambling, and everything else that is calculated to disturb a peaceful community. Tho' I am in the same world where all this exists, I am not dwelling where it is, nor am I disturbed by it, but I am peaceable, and serving the Lord.

You can see the variety here. The Presbyterians can go away by themselves, and build cities and towns, and try to prohibit every other person who are not Presbyterians from dwelling with them; the Methodists can do the same, the Baptists can do the same; we have the privilege of organizing society in this world, as we please, in one sense; this is what Mr. Owen calls Socialism; he says mankind are controlled by circumstances, and others say that mankind govern and control circumstances. Both are true. We govern and controll circumstances, but, when we come to circumstances which the Lord controls, we are

...controlled by circumstances. I and my brethren can go and settle down in a certain part, and, if you choose, you can go into merchandising, or stock raising, and, if you choose, you can live without a family like a shaker; in this way you can controll circumstances in a great degree while there are circumstances over which we have no control. All this exhibits precisely the situation of the people hereafter; they control circumstances to a great degree, and sometimes circumstances control them. When they are in the world of spirits, there is the prophet and the patriarch; all righteous men are there, and all wicked men also are there.

What is going to be done with them? By and by Zion will be built up; temples are going to be reared; and the Holy Priesthood is going to take effect and rule, and every law of Christ will be obeyed; and he will govern and reign King of nations, as he now does King of saints: pretty soon you will see temples reared up, and the sons of Jacob will enter into the temples of the Lord.—What will they do there? They will do a great many things. When you see Zion redeemed and built up—when you see the people performing the ordinances of salvation for themselves, and for others, (and they will hereafter,) you will see simply this; but I have time this morning to tell you only a little part of it: About the time that the temples of the Lord will be built, and Zion is established; pretty nigh this time, you will see, those who are faithful enough; the first you know, there will be strangers in your midst, walking with you, talking with you, they will enter into your houses, and eat and drink with you, go to meeting with you, and begin to open your minds, as the Savior did the two disciples who walked out in the country, in days of old.

About the time the temples are ready, the strangers will be along, and will converse with you, and will enquire of you, probably, if you understand the resurrection of the dead; you might say, you have heard and read a great deal about it, but you do not properly understand it, and they will then open your mind, and tell you the principles of the resurrection of the dead, and how to save your friends; they will point out scriptures in the Old and New Testament, in the Book of Mormon, and other revelations of God, saying, "don't you recollect reading so and so, that Saviors should come up on Mount Zion?" &c., and they will expound the scriptures to you. You have got your temples ready, now go forth and be baptized for those good people, there is your father and your mother, your ancestors for many generations back, the people that have lived on the face of the earth, since the priesthood was taken away, thousands and millions of them who have lived according to the best light and knowledge in their possession. They will expound the scriptures to you, and open your minds, and teach you of the resurrection of the just and the unjust, of the doctrine of salvation, they will use the keys of the Holy Priesthood, and unlock the door of knowledge to let you look into the palace of truth. You will exclaim, that is all plain, why did I not understand it before? and you will begin to feel your hearts burn within you, as they walk and talk with you.

You will enter into the Temples of the Lord, and begin to offer up ordinances before the Lord for your dead. Says this or that man. I want to save such a person; I went to save my father, and he straightway goes forth in the ordinance of baptism, and is confirmed, and washed, and anointed, and ordained to the blessings of the holy priesthood, for his ancestors. Before this work is finished, a great many of the elders of Isreal, in Mount Zion, will become pillars in the Temple of God, to go no more out; they will eat and drink, and sleep there; and they will often have occasion to say, somebody came into the temple last night, we did not know who he was, but he was no doubt a brother, and told us a great many things, we did not before understand. He gave us the names of a great many of our forefathers that are not on record, and he gave me my true lineage, and the names of my forefathers for hundreds of years back. He said to me, you and I are connected in one family, there are the names of your ancestors, take them and write them down, and be baptized and confirmed, and save such and such ones, and receive of the blessings of the eternal priesthood for such and such an individual, as you do for yourselves. This is what we are going to do for the inhabitants of this earth. When I look at it, I do not want to rest a great deal, but be industrious all the day long, for when we come to think upon it, we have no time to lose, for it is a pretty laborious work.

I have a great feeling to just let the lash slide over on to some men a little. Do you think they would want to go to California to get gold; or run to the ferries, where the name of the Almighty is blasphemed, if they properly understand these things, the way of life and salvation? You will enter into the Temple of the Lord, when by and by here comes along brothers Joseph and Hyrum Smith, for instance, for they will be perfectly capable of coming and staying over night with you, and you not know who they are; or suppose David Patten should come along, and shake hands with some of the Twelve, and want to stay all night with them, and expound the scriptures, and reveal the hidden things of God; it will not be long before this will be so.

Suppose we are ready for it, and a great temple is built at the central point, in Jackson county;—gentlemen, don't be startled, for if we don't go back there, our sons and daughters will, and a great temple will be built upon the consecrated spot, and a great many more besides that. The land of Joseph is the land of Zion; and it takes North and South America to make the land of Joseph. Suppose we are ready to go into the temples of God, to officiate for our fathers and our grandfathers, for our ancestors back for hundreds of years, who are looking to see what their children are doing on the earth; the Lord says, I have sent the keys of Elijah the Prophet; I have imparted that doctrine to turn the hearts of the fathers to the children, and the hearts of the children to the fathers; now all you children, are you looking to the salvation of your fathers; are you seeking diligently to redeem them that have died without the gospel, inasmuch as they sought the Lord Almighty to obtain promises for you? For our fathers did obtain promises that their seed should not be forgotten. O, ye children of the fathers, look at these things: ye are to enter into the temples of the Lord, and officinte for your forefathers,

Suppose we are ready to enter into the temple to be baptized, and attend to the ordinances for one hundred of our best forefathers, and Thomas should say to John, John take this affair and see to it: I want to go to this ferry and make a little money; or, Joseph, you know the names of our ancestors better than I do, won't you go and see to their salvation? I have not time myself, I want to build a bridge: James are you ready to perform your duties for the dead? No; I want to go and keep a grocery. And you know the language that is common to such places, the name of the Lord is blasphemed, and his servants are cursed with bitter oaths.

What do you think of it, gentlemen, elders in Israel? What would money have to do with you, were you now on the threshold of eternity, and eternity open to you? Would you have the spirit of apostacy, as you have now? A little money is more to such persons, than all the sons and daughters of Adam. I wish I had a voice like ten thousand earthquakes, that all the world might hear, and know the loving kindness of the Lord.

I am telling you things that are before me constantly. When men and women are reaching after th perishable things of this world, and will step out of the path of duty, and endanger their salvation, it has been said, that it hurts bro. Brigham's feelings. It is true; and I could even weep over such; and the angels weep over us to see our foolishness; that we are so giddy headed as to run after the fading things of the world, and set our minds and feelings upon riches, and neglect our duty in preparing ourselves for the coming of the Son of Man; for the coming of the ancient and modern apostles and prophets; for the redemption of Zion, and the redeeming of our dead friends, in every age of the world, when the priesthood was not upon the earth.

Now the inquiry on our minds, is, are all the world going to share in these blessings? Yes, all the world. Are there none going to be lost; are there none that are going to suffer the wrath of the Almighty? I can say in the first place, as I have said all my life, where I have been preaching; I never had the spirit to preach hell and damnation to the people; I have tried a great many times. I tried last Sabbath, and have tried today to come to that point,—the sufferings of the wicked. They will suffer, it seems, but I cannot get my heart upon anything else, only salvation for the people. All nations are going to share in these blessings, all are incorporated in the redemption of the Savior; he has tasted death for every man, they are all in his power, and he saves them all, as he says, except the sons of perdition; and the Father has put all the creations upon this earth, in his power; the earth itself, and mankind upon it, the brute beasts, the fish of the sea, and fowls of heaven, the insects, and every creeping thing with all things pertaining to this earthly ball, all is in the hands of the Savior, and he has redeemed them all. Who is there that is out of his power? I will tell you; in the first place he has made man an agent to himself, before the Lord, with all the rest that he has ordained, he has ordained that men shall act for themselves, think for themselves, deal for themselves, they can choose the good and forsake the evil, cleve to the evil, and neglect the light and the good, just as they choose. Life and death are placed before him, and they have the privelege of choosing life or death. If they choose death, evil and darkness, the time will come when those who are acquainted with the power of God, will deny that power, and speak against the Holy Ghost, and commit the unpardonable sin,—they then throw themselves out of the power of the Savior, and take to themselves power, and say "I will not hearken to the Lord Jesus now, I will serve whom I please, and I defy the power of the son of God." They yield themselves servants to the devil, and become his angels, they are then out of the hands of the Savior, and can never dwell in heaven, worlds without end. This will illustrate the idea. You have heard a great deal about your names being written in the Lamb's Book of Life. When we were Christians, according to the common acceptation of the word, we used to preach a great deal about getting our names written in that book. I will tell you how it is, the names of every son and daughter of Adam, are already written in the Lamb's Book of Life, is there ever a time when they will be taken out of it? Yes, when they become sons of perdition, and not till then. Every person has the privilege of retaining it there forever and ever. If they neglect that privilege, then their names will be erased, and not till then. All the names of the human family are written there, and the Lord will hold them there, until they come to the knowledge of the truth, that they can rebel against him, and can sin against the Holy Ghost, then they will be thrust down to hell, and their names be blotted out from the Lamb's Book of Life.

I want to have the brethren look at the work that is before us, contemplate your blessings and realize them. There is not a people who are blessed as we are. We have the words of eternal life, the holy priesthood of the son of God, yea, more, to become Gods in eternity, and to be crowned with crowns of glory, immortality, and everlasting lives. And woe be to them that neglect these things, that treat them lightly, woe to them that live among the world, and love riches, or any thing, better than they do the author of our salvation.

These are some parts of the gospel of redemption. Is it not a blessing? Is it not a privilege, for the inhabitants of the earth to know the truth as it is, to have it sounded in their ears, that though they may go to hell, and suffer the wrath of Almighty, yet, if they have not had the privilege of receiving the holy gospel, have not come to the knowledge of the truth, so as to sin against the Holy Ghost, the time will come, by the power and triumph of the Lamb, that he will bring them forth, when they have suffered his wrath according to the deeds done in the body. Is it not a great blessing?

I will tell you, brethren, sisters, and friends, when I look at these things, I earnestly wish they could be understood by the universal world, I wish they could see and realize them, and behold the goodness and severity, and kindness with that severity, and the love that the Almighty has for them, if they could know it, we should not wait for the rising of the sun again, before every knee would bow before the Lord, from the east to the west, and from the north to the south, all over this globe, and every tongue confess before God the Father, that Jesus is the Christ.

When they do know it, and understand it, that is the time when the veil of the covering is taken from their eyes, and all flesh will see his glory together—then every knee will bow, and every tongue confess, that Jesus is the Christ, the Redeemer, the Savior, and rightful Heir of the creation, and honor him as their kind benefactor, and praise him continually, though they are in the telestial world.

I feel to say, may the Lord bless you. It is with difficulty I talk to you this morning. My voice does not thunder as it once did; and it would be misery for me to talk to a congregation, and they not hear me; it is with difficulty I preach. I should like if we could talk here one thousand years and not get tired, if we had the ability and power to do so; we will come to that by and by; may the Lord bless you, and prepare you for the kingdom of rest; Amen.

Arrival from England, by the "Perpetual Emigrating Fund."

Capt. A. O. Smoot's company, of 31 wagons was escorted into this city, by the First Presidency of the church, some of the twelve Apostles, and many of the citizens on horseback, and in carriages.

Capt. Pitt's Band, in the President's spacious carriage, met the company at the mouth of Emigration kanyon, where the saints of both sexes, of near 70 years of age, danced and sung for joy—and their hearts were made glad by a distribution of melons and cakes; after which the Band came in the escort, and cheered the hearts of the weary travelers with their enlivening strains.

Next in the procession came a band of pilgrims—sisters and children, walking, sunburnt, and weary,

ers, but not fatigue; their hearts were light and buoyant, which was plainly manifest by their happy and joyful countenances.

Next followed the wagons. The good condition of the cattle, and general appearance of the whole train, did credit to bishop Smoot, as a wise and skilful manager,—who was seen on horse, in all the various departments of his company, during their egress from the kanyon to encampment.

As the escort and train passed the Temple Block, they were saluted with nine rounds of artillery, which made the everlasting hills to shake their sides with joy; while thousands of men, women, and children, gathered from various parts of the city, to unite in the glorious and joyful welcome.

After corralling on Union Square, the emigrants were called together, and Prest. Young addressed them as follows:

I have but a few words to say to the brethren and sisters, at the present time. First I will say, may the Lord God of Israel bless you, and comfort your hearts. (The company and bystanders responded, AMEN.) We have prayed for you continually; thousands of prayers have been offered up for you, day by day, to Him who has commanded us to gather Israel, save the children of men by the preaching of the gospel, and prepare them for the coming of the Messiah. You have had a long, hard, and fatiguing journey, across the great waters, and the scorched plains, but by the distinguished favors of heaven, you are here in safety.

We understand that the whole company, that started under bro. Smoot's guidance, are alive and well, with but a few exceptions. For this we are thankful to our Father in heaven; and our hearts are filled with joy, that you have had faith to surmount the difficulties that have lain in your path; that you have overcome sickness and death, and are now with us to enjoy the blessings of the people of God in these peaceful vallies. You are now in a land of plenty, where, by a reasonable amount of labor, you may realize a comfortable subsistence.

You have had trials and sufferings in your journey, but your sufferings have been few compared with thousands of your brethren and sisters in these vallies. We have, a great many of us, been under the harrow for the space of 21 years. I trust you have enjoyed a good measure of the Spirit of the Lord in the midst of your toils; and now, as you have arrived here, let your feelings be still, peaceable and easy; not framing to yourselves any particular course that you will pursue; but be patient until the way opens before you.

Be very cautious that you do not watch the failings of others, and by this means expose yourselves to be caught in the snares of the devil; for the people here, have the failings natural to man, the same as you have; look well to yourselves, that the enemy does not get the advantage over you; see that your own hearts are pure and filled with the Spirit of the Lord, and you will be willing to overlook the faults of others; and endeavor to correct your own.

With regard to your circumstances and condition here, I am little acquainted, but this I can say, you are in the midst of plenty. No person here, is under the necessity of begging his bread, except the natives; and they beg more than they care for, as can be seen. By your labour, you can obtain an abundance; the soil is rich and productive. We have the best of wheat, and the finest of flour, as good as was ever produced, in any other country in the world. We have beets, carrots, turnips, cabbage, peas, beans, melons; and I may say, all kinds of garden vegetables, of the best quality.

The prospect is cheering for fruits of different kinds. The grapes that we have raised this season, are, doubtless, as fine as were ever exhibited for sale in the London market. The peach we expect will do well also. We had but few last year; this season we have more. We are under the necessity of waiting a few years before we can have much fruit; but of the staple articles of food, we have a great abundance.

With regard to your obtaining habitations to shelter you in the coming winter—all of you will be able to obtain work, and by your industry, you can make yourselves tolerably comfortable in this respect, before the winter sets in. All the improvements that you see around you, have been made in the short space of four years; four years ago this day, there was not a rod of fence to be seen, nor a house, except the Old Fort, as we call it, though it was then new. All this, that you now see, has been accomplished by the industry of the people; and a great deal more that you do not see; for our settlements extend 250 miles south, and almost 100 miles north.

We shall want some of our brethren to repair to some of the other settlements; such as mechanics and farmers; no doubt they can provide themselves with teams, &c., to bear them to their destinations. Those who have acquaintances here, will all be able to obtain dwellings, until they can make accommodations of their own.

Again with regard to labour—don't imagine unto yourselves that you are going to get rich at once by it. As for the poor, there are none here; and neither are there any who may be called rich; but all obtain the essential comforts of life. Let not your eyes be greedy. When I met you this afternoon, I felt to say, this is the company that I belong to—the 'poor company,' as it is called; and I always expect to belong to it, until I am crowned with eternal riches in the celestial kingdom. In this world I possess nothing, only what the Lord has given to me and it is devoted to the building up of his kingdom.

Do not any of you suffer the thought to enter your minds, that you must go to the gold mines, in search of riches. That is no place for the saints. Some have gone there and returned: they keep coming and going, but their garments are spotted, almost universally. It is scarcely possible for a man to go there, and come back to this place, with his garments pure. Don't any of you imagine to yourselves that you can go to the gold mines to get anything to help yourselves with; you must live here; this is the gathering place for the saints. The man who is trying to gain for himself the perishable treasures of this world, and suffers his affections to be stayed upon them, may despair of ever obtaining a crown of glory. The world is only to be used as an apartment, in which the children of men may be prepared for their eternal redemption and exaltation in the presence of their Saviour; and we have but a short time allotted to us here to accomplish so great a work.

I will say to this company, they have had the honor of being escorted into the city, by some of the most distinguished individuals of our society, and a band of music, accompanied with a salutation of the cannon. Other companies have not had this mark of respect shown to them; they belong to the rich, and are able to help themselves. I rejoice that you are here; and that you will find yourselves in the midst of abundance of the common necessaries of life, a liberal supply of which you can easily obtain by your labor. Here is the best quality of food; you are in the best atmosphere that you ever breathed; and we have the best water that you ever drank. Make yourselves happy, and do not let your eyes be like the fool's eye, wandering after the things of this world, but enquire what you can do that shall be for the best interest of the kingdom of God.

No man or woman will be hurried away from the wagons, but you may have the pleasure of living in them, until you get houses. I hope the brethren who live near by or those who live at a distance, will send our brethren and sisters some potatoes, and melons, or anything else they have, that they may not go hungry; and let them have them free of charge, that they may be blessed with us, as I exorted the people last Sabbath.

I have not anything more to say to you at this time, as my presence is wanted in another place. I pray the Lord God of Israel to bless you; and I bless you in the name of Jesus; Amen.

Come, Come Away!

BY P. P. PRATT.

O come, come away!
From northern blasts retiring,
Those wint'ry times to milder climes
O come, come away!
Where Gentile foot has never been,
The clear blue sky is always seen
And Spring is ever green
O come, come away!

O come, come away!
Where hope is still inspiring,
Where flowrets bloom in rich perfume,
O come, come away!
There 'mid the mountains' towering domes,
The Colorado's waters foam,
And freedom finds a home,
O come, come away!

O come from the realms,
Where tyrants still are reigning,
From poverty and cholera,
And war come away!
Imperial Zion, rise in might,
Increase thy towers, extend thy light,
And reign—it is thy right,
At home and far away.

O come, come away!
The mountains still exploring,
Turn every crook, search every nook,
O come come away;
The secret traditures of the hills,
The rivers, lakes and murm'ring rills,
Are ours, boys, by heaven's will,
So come, come away!

O come, come away!
Where Joseph's sons are roaming,
In solitude and mansions rude,
O come, come away!
We'll teach them there the Gospel true,
Their ancient covenants renew,
As angels brought to view.
O come, come away!

And when from these toils
We're merrily returning,
Warm hearts shall meet, each other greet,
O come, come away!
Come, come, our social joys renew,
Where wives and children welcome you,
And sweet-hearts warm and true,
O come, come away!

THE RESURRECTION DAY.

BY WM. CLAYTON.

TUNE.—*Field of Monterey.*

When first the glorious light of truth,
Burst forth in this last age,
How few there were with heart and soul
To obey it did engage;
Yet of these few, how many
Have passed from earth away,
And in their graves are sleeping,
Till the Resurrection Day.

How many on Missouri's plains,
Were left in death's embrace,
Pure, honest hearts, too good to live
In such a wicked place;
And are they left in sorrow,
And in doubt to pine away?
Oh no, in peace they are sleeping,
Till the Resurrection Day.

And in Nauvoo, the city where,
The Temple cheered the brave,
Hundreds of faithful Saints have found,
A cold yet peaceful grave;
And there they now are sleeping,
Beneath the silent clay,
To wait the joyous glories
Of the Resurrection Day.

Our Patriarch and Prophet too—
Were massacred, they bleed,
To seal their testimony,
They were numbered with the dead.
Ah, tell me, are they sleeping?
Methinks I hear them say,
Death's icy chains are bursting,
'Tis the Resurrection Day.

And here in these sweet peaceful vales,
The shafts of death are hurled,
And many faithful Saints are called
To enjoy a better world;
And friends are often weeping
For their friends who've passed away,
And in their graves are sleeping
Till the Resurrection Day.

Why should we mourn because we leave
These scenes of toil and pain;
O, happy change; the faithful go,
Celestial joys to gain.
And soon we all shall follow
To realms of endless day,
And taste the joyous glories
Of the Resurrection Day.

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